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A First-Hand Report - By HARRY GOLDEN

AFTER THE EICHMANN TRIAL: AWAITING THE VERDICT

After a careful study of the transcript, including the final summations of prosecutor and defense counsel, I feel that Attorney General Gideon Hausner did not succeed fully in what he had set out to prove in the case against Adolph Eichmann.

I feel that the essence of the trial is this: if Eichmann had been guilty of the crimes with which he was charged, there would be few crimes left to be answered for by thousands of other Nazi criminals living or dead.

At any rate, I do not believe that the cross-examination of Adolph Eichmann by the prosecution was the triumph which we had expected. To start with I believe that Hausner was trying to prove too much against Adolph Eichmann. Furthermore, the Attorney General was hindered by the fact that his questions had to be translated from Hebrew into German and then from German back into Hebrew, thus giving the accused a considerable advantage. Secondly, I believe that Eichmann stood up very well to the immense physical and psychological pressure of the trial. Except for the one occasion when he asked, (and received) a half-day rest, Eichmann stood up remarkably well.

And finally, cross-examination can succeed only if the accused is trying to hide a few lies within the framework of the truth. But if the accused denies everything, lies all the time without exception, then the prosecutor can do little more than point to this fact that the accused is lying. But he cannot touch the accused because the defendant has covered himself with this umbrella of the total denial. (I have known men, convicted of much lesser crimes than Eichmann, but whose fear of punishment (or sense of shame and horror at what they had done), was so great that they convinced themselves of their complete innocence and sincerely believed it too. As far as they themselves were concerned, when they protested their innocence, they were no longer lying).

This is really what happened at the trial as far as my own careful study of the defendant and the transcript is concerned.

According to Eichmann every accusing document was false; all his motives were misunderstood; the witnesses who accused him were either liars or mistaken; and his own previously made admissions in the Argentine were mistakes or generalizations, or were made under the influence of wine; or that he was induced to make them for the sake of sensationalism to sell a magazine aritcle. All of this Eichmann said at one time or another during the cross-examination.

It is remarkable however that Eichmann did not argue for a single moment that his statements to the Israeli Security police had been given under pressure. He agreed on four different occasions that the proceedings against him, from the moment he stepped foot on Israeli territory, were completely fair in every respect.

The trial is now over and the court will take a rest to study the testimony and we will have the verdict sometime in November.

The cross-examination such as it was, and as I believe somewhat less than a success, is not however the crux of the trial. Enough has been proved to hang not one Eichmann but 500 Eichmanns. What was proved beyond a shadow of doubt is that Eichmann was the "chief transporter to death." It was his task to round up the Jews across Europe and send them to the extermination camps. This Eichmann did not deny. Indeed he insisted on the fact that his "only participation" in the slaughter of six million Jews by the Nazis was as "rounder-up" and "transporter." Eichmann was not in command of those camps, but he knew exactly where he was sending his victims and for what purpose.

In addition to "not remembering" etc., Eichmann's defense is based on the assumption that he was "carrying out orders" as every loyal officer should do. This of course makes Hitler the only responsible man for all the Nazi crimes, as all the orders really originated with him. **This argument, however, was rejected by the United States, Great Britain, France, and the Soviet Union at the Nuremberg trials and it is specifically rejected by the Israeli law of 1950 covering the Nazi crimes.**

There is no doubt that Eichmann will be sentenced to death. He has the right to appeal to the Supreme Court and then, what? There are several factors which might very well result in the commutation of the sentence of death. First, no man has ever been executed in the short history of the State of Israel. But more important, and this is something which is of great concern to the Israelis, if he is executed he will have to be buried in the Holy Land, the earth that contains the bones of King David and Theodor Herzl. These two factors might very well save Eichmann from hanging.

What then should be done with Eichmann? Both Poland and Hungary have asked for his extradition to these countries for crimes against their nationals. But here Israel is not completely insensitive to another problem. Would not these Communist states use Eichmann merely for propaganda against Adenauer and the Federal German Republic? As Israel has already proved throughout this proceeding, she will not be a party to such a scheme. And would not the parading of Eichmann across the world overestimate his importance, trivialize the monumental crime against six million human beings, and would not that also constitute "cruel and inhuman punishment"?

The Israelis are discussing these questions. The arguments in many quarters have become quite heated and these heated arguments in the coffee houses of Israel are probably the last crime of Adolph Eichmann against the Jewish people.

The Israeli El Al airline performed another unusual service for me. After I left the Eichmann trial, which I reported for Life Magazine (April 1, 1961), and The Canadian Jewish News, I asked Joseph Lapid of **Maariv** (the leading afternoon daily in Israel) to deliver a daily transcript of the trial to the El Al airline office in Jerusalem. The airline arranged to fly it to New York on its daily flight, and then airmail it on to me in Charlotte. So now I have a complete transcript of the Eichmann trial which I will have bound and add to the Golden Collection at the Charlotte Public Library).

(Harry Golden's regular column — page 5)

Friday, September 29th, 1961
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AGUDAH REPORTS JEWISH COMMUNITY LIFE IN E. GERMANY

LONDON, (CJN) — Agudat Israel World Organisation reports that Jewish communities in East Germany — East Berlin, Dresden, Halle. Leipzig and Erfut — actively continue their work through the Jewish communities in West Germany.

Rabbi Martin Riesenburger, recently appointed Chief Rabbi of the Jewish communities of East Germany, received the status of Doctor Honoris Causa of Humboldt University in Berlin on his sixty-fifth birthday.

DAHOMEY PRESIDENT STATE VISIT

JERUSALEM, (JCNS) — President Humbert Maga of Dahomey (an ex-French colony now independent) arrived in Israel for a five-day visit. He was accompanied by his Foreign Minister and five other officials.

President Ben-Zvi, Cabinet Ministers and members of the Diplomatic Corps greeted M. Maga at Lydda airport.

During his stay President Maga will visit a number of Kibbutzim and will have talks with the Premier and high officials of the Israel Foreign Ministry.

TO TRAIN IN GERMANY

COLOGNE (JCNS) Twenty-one Israeli opticians will attend a special three-month course at the local state School for opticians, which is to be opened later this moth.

They are at present preparing for the course at Tel Aviv or Haifa.

The PM With Dethroned Queen

SEE SENSATIONAL STORY ABOUT MISS CANADA (Page 2)

ISRAELI CABINET MEETS TO DISCUSS ARAB 5th COLUMN

JERUSALEM, (JCNS) — The cabinet met in an emergency session Sunday morning with Levi Eshkol acting as chairman of the Council of Ministers (Ben Gurion is on holidays). It approved the action of the police unit in killing five Arabs last week when they tried to cross the border into the Gaza strip. More demonstrations took place in Abu-Snaan, Ramah Sakhnin, Kfar Yassif. In all places Arabs gathered shouting slogans against "Ben-Gurion's government" and in favour of Nasser. There were clashes with the police when they tried to break up the crowds.

In Accre the situation was more serious because there are about twenty thousand Jewish and six thousand Arab inhabitants and the protest there took the form of a riot between the Jews and Arabs, for the first time since the state came into being.

These demonstrations were Communist-organized. Non-communist Arab leaders expressed regret.

They said these events had set back the clock several years insofar as Arab-Jewish relations inside Israel are concerned.

Feeling among the Arabs ran very high since unfounded rumors circulated that the youths shot by the army were mutilated and mishandled before being shot.

The spread and extent of the riots were such that it compelled the government to consider counter-action.

Reports were submitted from Chief of Staff general Tsur and the Minister of Police, Behor Shitreet.

In the statement issued following the Council-meeting to the public it is stated that evidence had been brought to prove that the youths were shot from a distance and nothing was done to them before or to their bodies afterwards.

It was further stated that these Arabs were shot by security forces whose duty it was to prevent illegal border crossings and to defend the state from infiltration, spies, saboteurs, murderers.

Offical sources say over five thousand Arabs have illegally left the country over the past thirteen years.

The attitude adopted is that the Gaza strip is a cul-de-sac.

Those crossing cannot possibly find ordinary work to do.

They will carry Israeli secrets to Egyptians and then be recruited as infiltrators to be sent under cover back to Israel to do mischief.

Israeli public attention has been largely diverted from the issue itself by demonstrations and reports that these were organized by Communists.

"Davar", the Histadrut paper, writes that these five Arabs shot at the section of the border where in the past twenty months there were 140 crossings and the 10 boys knew they were taking their lives in their hands when they went along secret paths leading towards the enemy.

FRENCH-JEWISH CHIEF OF POLICE SHOT BY TERRORIST

PARIS, (JCNS) — Police Commissioner Alexai Goldenberg, one of the few high ranking Jewish officers in the French police, was murdered by a terrorist in the centre of Algiers. It is believed that the murderer is a member of O.A.S. (Secret Army Organisation).

M. Goldenberg was shot in the chest and died on arrival at hospital. The murderer escaped by car. An O.A.S. leaflet is said to have been found near the Commissioner's car.

M. Goldenberg who was born in Berlin in 1920, was known as one of the most brilliant officers in the French police. Before taking charge in Algiers a year ago, he served as Interpol's Secretary. A staunch Gaullist he received several menacing letters signed O.A.S.

Commentary • By M. J. Nurenberger

DAG HAMMARSKJOLD'S TRAGIC ERRORS

All tributes and posthumous honors bestowed upon the tragically deceased Secretary-General of the United Nations express the ideal of what the Secretary of the United Nations should have been rather than what he really was — in real life. The discrepancy between the image of Hammarskjold of the UN and Hammarskjold the man is understandable. The difference lies somewhere along the border-line of promise versus fulfillment, so obvious in the United Nations itself. Hammarskjold's was perhaps the most ungrateful of all positions. It is impossible to satisfy an organization whose membership is almost all of mankind — in all its divisions and conflicts.

The greatness of Hammarskjold lies in the fact that, knowing the inherent disharmony in the organization, aware of the fact that he had no power to dictate to any sovereign state, still he acted as though he possessed strength to control the entire world.

It is here that his errors, some of them tragic, originated. The United Nations ordered an inquiry commission into Hungary after the subjugation of that country by the Russian army. The "Hungarian" government refused to admit such a committee. Hammarskjold did not persist, for he knew that, though the voice was Hungarian, the hand which directed it was Russian. However, when a small country like Katanga refused to obey the resolution of the United Nations, Hammarskjold quickly dispatched a token army to its territory thereby creating a situation of which he, unfortunately, became a victim.

Hammarskjold kept out of big international quarrels and conflicts, such as Vietnam and Berlin. Not because of the fact that he lacked the belief in doing the right thing but because he knew that, at the present time, the image of the United Nations does not reflect its actual strength.

He committed many mistakes in regard to Israel's conflict with the Arabs. He went overboard to please all those favored by Russia in order to demonstrate that he can be "impartial". He was man of the West and longed to be accepted by the East. That's why he sided, in almost every instance, with the Arabs against Israel. He did not even succeed in opening Mt. Scopus to Israel. He urged appeasement by the West and continuously begged patience from the East.

He never understood the East, its mentality, its ways and political manoeuvres. He never grasped the tragic fact that to dictators negotiations mean Diktat. He was steeped in democracy, in its purest Scandinavian form. That's why he erred. That's why he believed in human decency and in a better world.

The fact that he hurt some of his friends, as in the case of the Jewish State, does not diminish the grandeur and the purity of his beliefs and efforts. He meant well. In the words of an ancient Hebrew writer, his intentions were the purest though his deeds were not always acceptable.

Hammarskjold will be remembered for his passionate belief in one world despite his tragic errors. His friends whom he hurt have forgiven him, for they knew the character, the sincerity, the idealism and integrity of Dag Hammarskjold.

Tunis Anti-Jewish Terror Abating

FEWER ARRESTS IN TUNISIA

PARIS, (JCNS) — A noticeable improvement in the position of Tunisian Jewry was reported this week from reliable sources in Tunis. Arbitrary arrests of Jews and other forms of victimisation by the police appear to have greatly diminished, and the flow of Jewish refugees from Tunisia to France, which recently amounted to 1.000 persons weekly, is expected to decrease.

A number of personalities who have good relations with President Bourguiba (among them the former Premier, Mendès-France) were preparing an appeal to the Tunisian President, asking him to order a cessation of all forms of persecution against Tunisian Jews. But in view of the encouraging news from Tunis, they decided not to issue their appeal.

Problems connected with obtaining right of asylum for the Tunisian refugees who are not French subjects is being dealt with by the representative committee of French Jewry. The Prefect of the Paris police force, M. Papon, promised that Jewish refugees from Tunisia would enjoy the right of asylum according to French law. But the legal status of refugees of Tunisian nationality still awaits final clarification.

Lack of accomodation is still the main problem for the refugees reaching Paris while those that remain in Marseilles suffer mainly from lack of employment. The majority wish to educate their children in Jewish schools but there are few of them in France.

MOROCCAN PRINCE AT YOM KIPPUR SERVICE

CASABLANCA, (JCNS) — Prince Moulay Abdallah, King Hassan II's brother represented the Moroccan Royal family at the Yom Kippur services which took place here at the Talmud Torah School. The Prince was accompanied by the Governor of Casablanca Driss Ben Omar.

Last year it was King Hassan, then Crown Prince, who attended the Yom Kippur services on behalf of his father the late King Mohamed V.

JEWISH GIRLS CONVERTED TO ISLAM

CASABLANCA (JCNS) Ten Moroccan Jewish girls were forced to convert to Islam, since the beginning of this year, according to reliable sources here. This problem has caused anxiety among Moroccan Jewish families and was raised in a report handed over recently to King Hassan II by the Jewish Communal Board.

According to Islam the decision of a girl of 14 or 15 is perfectly valid, which is not the case in Jewish or civil law.

UN TO PROTECT ALL HOMELESS

CYPRIOT MINISTER IN ISRAEL

JERUSALEM, (JCNS) — Mr. Osman Orek, the Cypriot Minister of Defence, paid a two-day visit to Israel last week, during which he met Mr. Ben-Gurion, the Prime Minister, and Mrs Golda Meir, the Minister for Foreign Affairs.

Mr. Orek, who was accompanied by his wife, attended a "Gadna" (cadet corps) course for youth leaders from Afro-Asian countries, met the Israeli Deputy Minister of Defence, Mr. Shimon Peres, and the Chief of Staff, General Zvi Tzur, and attented a luncheon in his honour given by Mr. Chaim Yahil, the Foreign Ministry's Director-General.

CONVENTION FOR PROTECTION OF STATELESS

UNITED NATIONS, N. Y. (JCNS) — The United Nations adopted a draft convention for the reduction of statelessness. Israel, which has played an important rôle in this work was represented on the committee which drew up the convention and voted for the final draft.

There were seven abstentions including the United States on the ground that the Article dealing with loss of nationality was much too detailed and restrictive. The other abstaining countries were Austria, Ceylon, Indonesia, Turkey, Argentina and Yugoslavia.

The clause dealing with deprivation of nationality proved to be the main stumbling block. The clause now provides that no State can deprive a person of nationality if it renders him stateless, unless it is shown that his nationality was obtained by fraud, or it is proved that he has been disloyal to his nation.

Jewish organizations observing the proceedings feel that the new convention is important for Jews. They point out that Jews were deprived of their nationality by Egypt after the Suez-Sinai campaign.

Israel Rabbinate Pioneers Five-Day Work Week

JERUSALEM, (CJN) — Hechal Shlomo, the seat of the Chief Rabbinate in Jerusalem, will shortly institute a five-day work week for its staff of 40. The proposed additional day off is Sunday.

The Centre's management believes that Jews should spend the Sabbath Day in prayer and observance, and that a second day off is needed each week for travel and other forms of recreation which the observant forego on the Sabbath.

With this move the Centre's management hopes to give a spur to the five-day week idea which has been discussed in recent years but has been tried by only a few enterprises.

HAMILTON HONOURS LOCAL LEADER

L. KURMAN

(Story on page 3)

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INSIDE TORONTO

THE REAL REASON WHY CONNIE-GAIL FELLER WAS FIRED AS MISS CANADA

By BEN NOBLEMAN

Many Canadians were shocked by the news this week end that beautiful Connie-Gail Feller, Miss Canada of 1962, was "dethroned" by Miss Canada Pageant officials for allegedly "not living up to her contract". There was also the charge of parental interference. Connie-Gail and her parents, Mr. and Mrs. Joseph Feller of Ottawa, both denied these charges.

As one closely associated with the Miss Canada Pageant for the past month, I can testify that Connie-Gail was perhaps the best and most outstanding Miss Canada ever. On August 19th I revealed to The Canadian Jewish News readers that Connie-Gail was the *first Jewish* Miss Canada. She comes from an observant family and observes all Jewish holidays strictly. She is truly a credit to her faith and to all Canadians.

The charge has been made in the press that Connie was fired because she missed several commercial commitments because of the observance of the Jewish High Holidays of Rosh Hashanah and Yom Kippur.

This Connie's father has publicly denied. I was present at a meeting of Pageant officials, at the CNE including Mrs. Edna Weaver, Pageant director, when it was unanimously decided that Connie-Gail would be excused from working during the Jewish High Holidays. The Weavers may be "guilty" of some errors, but anti-Semitism is not one of them. The religious issue should not have been dragged into the controversy at all.

Of course there were some diehards who were not too happy at the prospect of setting a precedent in choosing a Jewish Miss Canada. Mrs. Weaver told me last month that there were some objections by people at "allowing a Jewish girl to win", but "Connie was so outstanding in talent and personality that the judges had to select her".

What, then, is the real reason for Connie-Gail Feller's dismissal? In my opinion she was "dethroned because she is too intelligent and would not be a puppet for Pageant officials. From personal observation, having accompanied Miss Feller in a public relations capacity at the Canadian National Exhibition and other commitments in Toronto, she was by far the most talented and personable Miss Canada ever chosen.

Top-notch people in the entertainment and television industry, such as Rick Campbell, host of CFTO's Better Late show, said she had great poise and stage presence. One TV producer wanted her for a panel show. Sally Goldstein, a fashion consultant and a judge in the Miss Canada contest, stated Connie worked hard on a western fashion tour which was a great success. Danica D'Hondt, Miss Canada of 1959, defended Connie in a statement from Hollywood and accused the Weavers of mistreating her as well. well.

Miss Feller was treated with utmost respect by leading officials in government, including Prime Minister John Diefenbaker who left an important cabinet meeting to officially greet the beauty queen upon her return home to Ottawa last month. A large parade accompanied Connie downtown in Ottawa and the Junior Chamber of Commerce ran a large dinner attended by over 1,000 prominent citizens and addressed by Hon. George Hees, Minister of Trade and Commerce. Mayor-General Peakers, V. C., Lieutenant-Governor of British Columbia, officially received Connie at Government House in Vancouver. Mayor Charlotte Whitton of Ottawa welcomed Connie and urged her to enrol at Queen's University.

HOW CAN ONE MAN FIRE MISS CANADA?

I question whether the actions of Mr. S. Radcliffe Weaver, Pageant executive director, in firing Miss Feller is legal. Perhaps the courts should decide whether one man can veto a decision made previously by an impartial board of judges. Why then have a Miss Canada contest at all? Why not let Mr. Weaver pick the winner from a hat?

It is possible that the high-handed decision by several self-appointed officials of the Miss Canada Pageant may well mean the end of the Miss Canada contest. This would be unfortunate as the Pageant could have been of great prestige and stature to Canada if in the right hands. It is regrettable that Miss Feller was dethroned as she would have made an excellent representative for Canada at home and abroad. The Weavers should have tried to resolve their differences with the Fellers amicably. (Three sponsors have already quit the Miss Canada Pageant, which leaves the treasury pretty empty).

Connie-Gail Feller could have gained more sponsors and prestige for the Pageant. But apparently the Weavers were too obstinate and determined to rule the roost-even of the barn burned down.

Perhaps the Miss Canada franchise should be put in other hands and Miss Feller reinstated as Miss Canada.

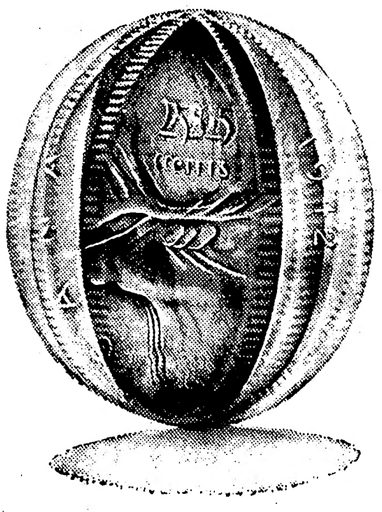
The Toronto members of the Canadian Maccabiah team are seen as they are about to board a TCA plane for Israel. Upper — Della Freedhoff, tennis; and Alex Fisher, chairman. Second row — Syd Charendoff, weightlifting; Stan Levenson, track; Ann Freedhoff, tennis; Harry Freedhoff, tennis; Ben Freedhoff, tennis coach. Bottom row — Marv Chappelle, swimming; Larry Bell, swimming; Roy Fisher, mascot; Walter Unger, swimming; Arthur Sanders, track team.

CANADIANS WIN FIVE MEDALS IN ISRAEL

Alex Fischer, chairman of the Canadian Maccabiah team which participated in the Jewish Olympics in Tel Aviv, August 28 to September 7, is very pleased with the team's showing. They won five medals-Stan Levenson of Toronto by winning the 100 metre sprint in the excellent time of 10.6 seconds; Syd Charendoff of Toronto in lightweight weightlifting; Philip Oberlander of Montreal in wrestling; Marve Chappelle of Toronto in the swimming backstroke; and the relay team of Marv Chappelle, Steve Rabinovitch of Montreal, Walter Unger and Larry Bell of Toronto, who smashed the Maccabiah record for the 400 metre medley relay swim by beating the United States team in four minutes, 29.1 seconds.

Levenson, a 23 year-old salesman who was a member of the 1956 Canadian Olympic track team, was just two-tenths of a second slower than the record set by South African Harold Bromberg, who could not defend because of a leg injury.

Mr. Fisher was the leading organizer of this year's Maccabiah committee as in past years. He attended the games in 1953 but missed the 1949 and 1957 games. He did visit Israel in 1957 as a member of the United Appeal delegation.



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The offices of the Minister and the Deputy Minister are located in the Main Parliament Buildings. All other offices of the Department, with the exception of the Ontario Energy Board, are located at 42 Charles St. E. The Ontario Energy Board is located at 790 Bay Street.

HON. R. W. MACAULAY, Q.C.
MINISTER

ONTARIO DEPARTMENT OF ENERGY RESOURCES
Parliament Buildings, Toronto, Ontario
S. W. CLARKSON, Deputy Minister

ISRAELI BONDS DRIVE

TORONTO SYNAGOGUES ALREADY SUBSCRIBED ONE MILLION

In twenty-five synagogues throughout Toronto, Rosh Hashonah and Yom Kippur marked the opening of the nationwide program to provide substantial Israel Bond funds for the economic development of the State of Israel. North American goal has been set this year at a half-billion dollars.

The High Holy Day activity for Israel Bonds was of special significance this year because it represented the first major step in the new seven-year Israel Bond campaign that was voted last month in Israel. Toronto Jewry once again demonstrated its acceptance of responsibility subscribing more than a million dollars in synagogue appeals last week.

Emphasizing the decisive importance of the Fall campaign, Prime Minister David Ben-Gurion made public the following statement:

"I don't know whether, at any time in history, lending money by Jews has produced such significant results as the Israel Bond drive in which you are now participating. Israel Bonds help to rebuild our ancient homeland; they help to regenerate the free independent Jewish nation; they help to enhance the glory of the Jewish name; they help to ensure the future of the Jewish race; they help to increase the pride of Jews through out the world".

Local synagogue committees to co-ordinate the High Holy Day efforts in their communities were established under the stimulation of the National High Holy Day Committee of the Israel Bond Drive, headed by Meyer W. Gasner. Chairman of the Toronto Synagogue Council was Sidney Silver who had the devoted support of all the Rabbis of the community, and a corps of speakers who addressed various congregations at Yiskor and Kol Nidre Appeals.

Among Rabbis and community leaders who made Appeals were: Beth Tzedec Congregation, Rabbi Stuart Rosenberg; Beth Sholom Congregation, Rabbi David Monson, Rabbi Bernard Mandelbaum, Rabbi Moshe Davis; Shaarei Shomayim, Rabbi Walter Wurzburger, Meyer W. Gasner, John D. Fienberg, Nat Lieberman, Sidney Goldenberg; Beth David-Bnai Israel, John R. Devor; Beth Emeth, Harry Steiner; Adath Israel, Rabbi Erwin Schild, Ben Gan; Temple Sinai, Rabbi Jordan Pearlson; Forest Hill-Beth Lida, Dr. Adam Gillon; Torah Emeth-Burnside, A. Wohlgelernter; Torah Emeth-Viewmount, Dr. Adam Gillon; Shaarei Tefillah, Ben Gan; Associated Hebrew Schools, Dr. Adam Gillon; Pride of Israel, Harry Weinstock; Ostrovtser, Harry Weinstock; Beth Israel, Barry Tsur; Clanton Park, Rabbi Morris Gorelick; Dr. Norman Shaul, Machzikei B'nai Israel, Morley Pape; Yavne Zion, Stephen Berger.

DR. JAMES HELLER, distinguished American Rabbi who is Chairman of Community Relations for the State of Israel Bond Organization was guest of honor at a parlor meeting on September 18th at the home of Mr. David Shiffman, to advance the Yom Kippur Bond Appeal at Temple Sinai. Shown here are left, to right: Dr. James Heller, Mr. David Shiffman, Mr. Jos Berman, Mr. Al Green, President of Temple Sinai, Mr. D. Lou Harris, National Chairman for State of Israel Bonds, and Rabbi Jordan Pearlson.

SECRETARY RIBICOFF TO RECEIVE JTS DEGREE

NEW YORK, (CJN) — The Jewish Theological Seminary of America will confer the honorary degree of Doctor of Laws upon The Honorable Abraham A. Ribicoff, U.S. Secretary of Health, Education and Welfare, at a special Convocation on Sunday afternoon, October 29, it was announced this week by Dr. Louis Finkelstein, Chancellor of the Seminary.

The honor will be bestowed upon Mr. Ribicoff in recognition of his "distinguished and lasting contributions to the ideal of social and human welfare as the chief responsibility of city, state and nation", and for "enhancing human life through education for the young.

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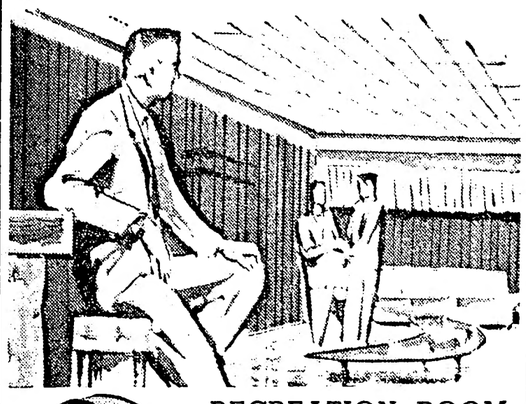
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IN OUR PROVINCE

Ontario Volunteer Jewish Teachers Hold Rally

A two-part Institute for Volunteer Teachers in Jewish schools of Ontario Jewish communities, first of its kind to be held in the province, got off to a flying start in Toronto Sunday with some 20 kindergarten teachers from eight communities taking part.

Sunday's session a Workshop for Kindergarten Teachers will be followed on Sunday, October 8, with another Workshop for Teachers of Bible stories and Jewish History, the concluding part of the Institute sponsored by the Educational Department of Canadian Jewish Congress, Central Region.

Discussion leader at last Sunday's Workshop, held in the Jewish Community Service Building at 150 Beverley Street, from 3 to 5.30 p.m., was Mrs. Esther Grant, supervisor of the Kindergarten and Elementary Departments of Holy Blossom Temple.

Subjects covered at the Workshop included curriculum, programming and calendar, teacher preparation and lesson planning.

In attendance were:

Belleville: Dr. S. C. Rose, Miss Debbie Shulman, Miss Susan Yanover.

Brantford: Miss Beverley Rothberg, Miss Marsha Yampolsky, Miss Marian Cohen, Mr. A. Yampolsky.

Galt: Mr. David Spring, Miss Pat Sanderow, Mr. Leslie Lasky, Mr. W. Aber, Rev. S. Korolnek.

London: Miss Anna Kamien.

Midland: Mrs. Edna Shushan.

Peterborough: Miss Harriet Moldaver.

St. Catharine's: Miss Ria Jan Morris, Miss Linda Freeman, Miss Vicky Walters.

Welland: Miss Frances Gorbet, Miss Betty Ann Gorbet.

Harry Steiner, Chairman of the Educational and Cultural Committee of Congress, Central Region, conveyed greetings to the volunteer teachers on behalf of the Committee. Dr. Joseph Klinghofer, Congress Regional Educational Director, introduced and summarized the proceedings.

Purpose of the Institute, as outlined by Mr. Steiner, is to assist in training the many community-minded volunteers in smaller communities who give up many hours of their week-ends and week-days in conducting classes in the Jewish schools.

The second Workshop on October 8 will have as discussion leader Heinz Warschauer, Director of Education at Holy Blossom Temple.

SCOTIA BANK APPOINTS SECURITY CO-ORDINATOR

The former Chief of the Royal Canadian Mounted Police, Leonard H. Nicholson, has accepted an invitation from the Bank of Nova Scotia to establish a new department in the bank responsible for protection and investigation.

"This is one more phase of our program to keep our procedures and services abreast of changing times," said F. William Nicks, President, The Bank of Nova Scotia, in announcing the appointment. "We have a particular responsibility, as a member of the business community and as a good citizen, to ensure that our security precautions are adapted to the present-day needs of the community. Mr. Nicholson's wide and unique experience will be invaluable to us in helping protect our customers against possible fraud, hold-up and robbery. The guidance and direction of his department will enable our managers to work more effectively with law enforcement officers across the country and he, himself, will be available for co-operation with public law enforcers both in metropolitan areas and in towns and villages where the bank is represented. In addition, his experience with Interpol will be particularly useful to us because of the international scope of the bank's operations."

HAMILTON
Louis A. Kurman Tribute Dinner

Marking ten years of devoted service as Executive Director of the Council of Jewish Organizations, the officers and board of the C.J.O. and friends are tendering a dinner to Louis Kurman on Saturday evening, October 14th 1961, at the Jewish community Centre.

In the decade that Louis Kurman has been in Hamilton he has worked closely with hundreds of members of the community. Warm, harmonious relationships, expansion and improvements of service, dedication to the interests of the community and its individual members have characterized the years that Lou Kurman has been active in Hamilton's Jewish community.

Many have formed deep attachment to him and all have great respect for his integrity and sincerity.

RABBIS, EDUCATORS HOLD RALLY

Rabbis and teachers serving Jewish schools in 26 Regional communities in Ontario will gather in Niagara Falls on Sunday, November 5, for the Eighth Regional Conference on Jewish Education sponsored by Canadian Jewish Congress, Central Region.

Highlight of the assembly is expected to be the adoption of a revised "basic curriculum" for the Hebrew afternoon schools in the province, according to announcement by Harry Steiner, Chairman of the Congress Regional Educational and Cultural Committee.

Included among topics of interest to both lay leaders and the teaching profession will be, in addition to the new curriculum outline, such items as "teacher-community relations", problems of supervision of schools, and a special discussion on secondary Jewish education.

Guest speaker at the luncheon session will be Louis L. Ruffman, Associate Director of the Jewish Education Committee of New York, a distinguished American Jewish educator and past President of the National Council for Jewish Education, who will speak on "Research and Experimentation in Programming for the Hebrew Afternoon School."

Dr. Joseph Diamond, Executive Director of the Bureau of Jewish Education, Toronto, and current President of the National Council for Jewish Education, will be the speaker on "Secondary Jewish Education - Our Primary Responsibility" at the afternoon session.

Rabbi A. Pappenheim, of B'nai Israel Beth David Congregation, Toronto, will introduce the review of the revised Congress curriculum outline for Hebrew afternoon schools at the opening session in the morning.

The Conference is expected to provide a major impetus for educational advances in the Jewish communities of Ontario.

Serving on the Hospitality Committee of the Niagara Falls Jewish community for the Conference are: Mesdames Beverley Blackstein, Libby Greenspan, Lily Greenspan and Bella Muller.

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

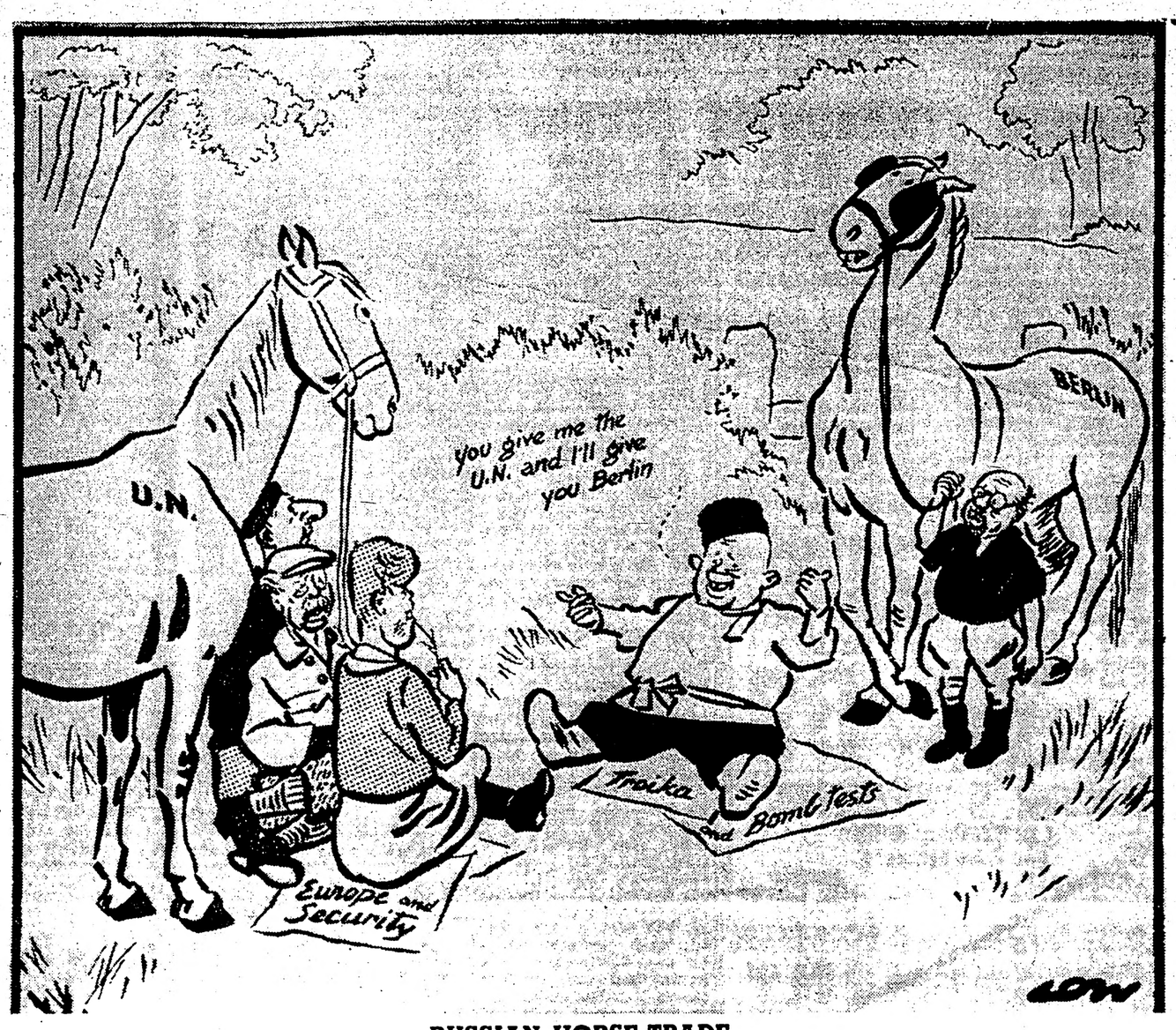
SIMHAT TORAH

Simhat Torah is the culminatiing day of the cycle of our holidays inaugurating the **New Year.** It is also the merriest of all the festivals in the Jewish calendar. More than any other occasion, perhaps, it expresses our joy with "our part, our share" being the people of the Torah.

Simhat Torah means, literally, the "joy of Torah". For one thing it expresses the happiness of living which the Torah of Life gives every Jew who is conscious of his tradition and who feels responsible for forging another ring in the golden chain of Judaism.

It also stresses the democratic character of Judaism. The "saint" (there are no saints really, for our saintly men are called **Tzadikkim,** the righteous ones) is obliged to dance and partake of the joy of **Simhat Torah** as all others, as the simplest among the simple To dance on **Simhat Torah** is a **mitzvah** incumbant upon everyone. As one Hasidic teacher explained it: **Yom Kippur** and **Simhat Torah** stress the equality of every member of the faith before the eyes of God. Let not the righteous ones say "I have not sinned, thus I have no obligation to repent and fast." Let not the learned teacher say, "I study the Torah thus I do not have to partake in **Simhat Torah!** The democracy of Judaism illustrates the command which stresses that no saint is free from the duty to repent nor is the learned teacher or rabbi absolved from joining the people in the Joy of Torah.

This, thus, is **Simhat Torah:** to be glad, and to remember the command, "And thou shalt be only and above all merry." For thou shalt be merry, thou shalt be glad before the Lord thy God who says yes to Life and to the enjoyment of the blessings of this earth.



RUSSIAN HORSE-TRADE

MANCHESTER GUARDIAN

NEW DEAL FOR ONTARIO ZIONISTS

The 25th Zionist Convention of Canada, Central Region, meeting during the week-end of October 7th-8th, promises to become one of the most important Jewish assemblies in our Province. It definitely should mark a milestone in the history of our community endeavor if, at this time, Ontario Zionists seriously consider breaking away from the routine and actually embarking upon a new deal.

We are all indebted to the organized Zionist movement of Ontario for its leadership in the past. In fact, the Zionist Organization of Canada, Central Region, is probably one of the most active, most alert, most vibrant of all Zionist organizations on the Continent. However, at this moment, the issue for Zionists all over is not only how active they are — how intense the effort may be — but what comprises the essential task of Zionism.

The Zionists of Ontario certainly will participate en masse in this important rally. Zionists are seeking an answer to this paramount question: whither Zionism? Should the Zionist Organization of our Province be active in all spheres of Jewish community endeavor or should it concentrate upon one essential task?

It has been stressed innumerable times that the difference between organized Zionists and other Jews who help Israel consists in the fact that, to a Zionist, working on behalf of Israel is the primary concern. The Jewish State faces now the most concentrated assault upon its very existence by its enemies. Every day brings some new development which makes us aware of this permanent danger faced by Israel.

The Zionist movement the world over should aim to counter-balance this effort on the part of the enemies of our brethren. If Israel, its people, are exposed at the front in the battle for Jewish political survival, Zionists everywhere form naturally the rear guard in this combat. It is upon **this rear guard** that the soldiers in the frontline look back. It is up to the Zionists to be worthy of this role.

Thus, only, will Zionists prove the necessity for the continuous existence of an organized Zionist movement in the Diaspora.

CANADIANS OPPOSE COLOURED IMMIGRATION?

Several items in the news lately expose a paradox in the thinking and actions of Canadians in the area of racial and religious discrimination:

A school trustee in Scarboro moved to end the practice of asking the religion of applicants for jobs in the school system whether as teachers, caretakers, or mechanics. After an initial hesitation his move was accepted unanimously.

A school board in Western Canada took a dim view of the Leonard Scholarships administered by the General Trusts Corp. out of the estate of the late Reuben Wells Leonard of St. Catharines, which allocates scholarships to students who are White Protestants of Anglo-Saxon race.

Toronto's City Council moved without dissent to name its new Civic Centre after Nathan Phillips, the city's first Jewish mayor.

In sharp contrast to these three events, a recent Gallup Poll taken among Canadians reveals that 52% of Canadians feel the present immigration restrictions against non-whites should be continued. Thirty-six percent want the restrictions lessened.

It can be argued—speciously perhaps—that the view of the 52% is not necessarily governed by race prejudice, that those holding it are impelled by concern for the welfare of the coloured immigrants, that they want to avoid needless race problems and conflict in this country, that they want to maintain the present racial proportion of Canada's population make-up. However it must be borne in mind that a liberalization of the immigration rules would by no means involve the opening of the gates to a mass influx of Asiatics or Africans, that it is a question of permitting the entry of a token few thousand Chinese or Jamaicans—an amount that would scarcely be noticed in Canada's demography. Moreover even the humanitarian arguments referred to as motivated by concern for the immigrants or the country's welfare, have an uncanny similarity to the reasonings of the classic anti-immigrationists of all times.

THAT HARMFUL RACIAL LABEL

In the Southern States a deplorable practice survives in some newspapers, a relic of the Old South way-of-life: to append the word, "coloured", in contrast to the name of a person mentioned in a news item if that person is a Negro. It is not surprising to come across this custom there, in view of the inordinate role that colour plays in establishing personal status in Dixieland.

For this reason it is astonishing to read a front page news story in a Canadian newspaper commencing as follows:

> Ottawa-(Staff) — A Negro who addressed the Fair Play For Cuba Committee in Toronto is being sought by the FBI and the RCMP on two counts of kidnapping. He is thought to be armed . . .

This is the kind of journalistic malpractice that has long ago been abandoned in the ethics of newspaper work. To be sure, where a man's race or religion has some connection with the deed described, no one would question the propriety of mentioning, or even stressing, that fact. It would be natural to phrase a headline such as, ALGERIAN TANGLES WITH FRENCHMAN IN CAFE, under present circumstances. It would have been legitimate also to have written, PUERTO RICAN SHOOTS AT TRUMAN. For, in these cases, race or nationality could be proven to be a related and tangible factor.

The story in the TELEGRAM, however, failed utterly to connect the negroid features of Robert Williams with the reported offence of kidnapping.

This does not necessarily signify that the police should withhold the description of a wanted offender. Furthermore, if, being a Negro, the individual possesses any other physical characteristics, these may be properly designated in the report. However, to feature the opening lead sentence of a news story by a racial tag which merely serves as a label is unnecessary.

About fifteen years ago a booklet called, "I Didn't Know It Was Loaded", pointed out the dangers inherent in the racial "labelling" of crime news. This booklet was signed by and received the imprimatur of leading persons in Canada active in the communications field (press, radio, public relations. This was before TV). Do we need a second edition of this booklet?

CANADIAN PANORAMA

By MORDECAI HIRSHENSON

"SAVE OUR BATHS!"

Charles Hayter is a man making a valiant attempt to save the 53-year-old Harrison Baths on Stephanie Street. He is seeking support within the Jewish community for this cause. Mr Hayter, who is chairman of the "Committee For The Preservation of The Harrison Baths", has been distributing a petition and button-holeing clergymen, rabbis, aldermen and community leaders to protest the demolition of an institution he feels is still providing a useful function — being the only public indoor swimming pool open throughout the day to the entire community.

One of Mr. Hayter's complaints is that the Toronto City Council passed judgement dooming the Harrisons Baths while many Council members were unaware of its very existence or location.

Mr. Hayter has written two-and-a-half foolscap sheets of closely-typed argument marshalling his reasons for maintaining the Baths. He seeks Jewish assistance since from its inception, a high proportion of Harrison's clientele were Jews — particularly the waggoners and rag dealers of the older generation who went, and still go there, for their pre-Sabbath cleansing.

Mr. Hayter, a resident of Evelyn Crescent, does not look upon it as a neighborhood or Ward Four problem for, both in theory and in practice, "Harrison's" serves the entire city. He is receiving support in this campaign from Itshe-Meir Korolnek, patriarch of the Eitz Chaim Talmud Torah and its associated congregations and schools.

HIGH HOLIDAY NOTES

Beth Am, located in the Western edge of Downsview on Keele Street, drew 500 worshippers to its High Holiday services. A tent which had been thrown up on the lawn for a Junior Congregation of 100 had 220 youngsters davening in it **Beth Sholom Synagogue,** on Eglinton Avenue West, had two distinguished visitors of the **Jewish Theological Seminary Faculty in New York** handling its "overflow" on the **Yomim Noraim: Dr. Moshe Davis** and **Rabbi Bernard Mandelbaum** Youthful **Sid Goldenberg,** an undergraduate at the **University of Toronto,** delivered the sermon at the **Kol Nidrei** portion of one of **Shaarei Shomayim's** three sections Speaking from the **bimah,** young Goldenberg called Judaism a religion of commitment and summoned the audience to basic decisions that must be made about kashrut, both in the home and out of it, business ethics and racial discrimination against Negroes, unequivocal devotion to the traditional **Sabbath** and the use of the **mikvah.** Mention was made of the late Dag Hammarskjold, in the **Yizkor** service, as one of the "**chassidei umos holom**" (the righteous men among the peoples of the world) by **Rabbis H. Goodman** at the **Associated Talmud Torah** services on Bathurst Street, **Stuart Rosenberg** at **Beth Tzedec, Gunther Plaut** at **Holy Blossom** and others In his **Yom Kippur** message Rabbi Gunther stressed that "fasting on **Yom Kippur is a** biblical command and from its very inception the Reform movement has upheld the importance of this observance. Our movement stresses the positive aspect of fasting".

BOOKS, PRESENT AND COMING

A number of books, monographs and studies of Canadian-Jewish interest have appeared recently or will be completed in the near future:

• **A Study of the Jewish Community of Saskatoon** by **Arthur G. S. Field** will appear shortly. Mr. Field is in the Sociology department of the University of Michigan at Flint.

• **The Failure Of The American Rabbinate** by **S. M. Gelber** will be published in two months by Twayne Publishing Co., Union Square, New York. This is a small (75 page) opus whose theme is apparent from the title. Despite this heading, however, it has already received encomiums from Rabbis Theodore Friedman, Wolfe Kelman and A. J. Heschel. The author is a member of the wellknown Toronto family of Zionists and Jewish communal leaders.

• **America in Britain's Place** is by **Lionel Gelber** who, also is, of above mentioned family. This book has just been published by Burns & McEachern and is a further exposition of Gelber's favorite theory of Anglo-American relations and the position of the two nations in the world balance of power.

• **Bridge to Brotherhood,** by Beth Tzedec's **Stuart Rosenberg,** is a study of Judaism in its relationship to Christianity. Dr. Rosenberg reminds us that baptism, a term so fully identified with Christianity that it has the connotation of conversion to the Christian faith, is orignally and still is an essentially Jewish practice.

Dr. Rosenberg also illustrates how certain Jewish customs arose from the problems of Jewish ritual practices that might so closely parallel Christian practices as to create unwanted similarities.

For a number of reasons Monday and Thursday were chosen by the Ashkenazic rabbis as days for public reading of the Torah scrolls and as fast days (in the event of any reason for a minor fast or a self-imposed abnegation) — all of which had to do with Christian, rather than with Jewish practices. Sunday was excluded because it was the Christian Sabbath; Friday was considered a semi-fast-day by the Catholic church whereas Wednesday was a fast-day during the Lent season. The Christian church, however, frowned up on certain actions not un-Christian in themselves, because they were suspect of "Judaizing".

Rosenberg's book, of course, dwells upon the subject much more deeply and intensively than these surface points. He indicates how much both religions owe to each other, explains why Jews can be strong believers in their faith without feeling the need to convert others. His reason is that Judaism has never looked upon itself as an exclusive road to salvation. Salvation (or its equivalent) can be achieved by the nations of the earth through following the Noachidean code — the seven laws of the sons of Noah.

• **A Syllabus of Canadian Jewish History** compiled by **Shulamis Yellin** of Montreal, is now available for teachers and schools. It can be obtained from the Canadian Jewish Congress offices for one dollar.

THE STAGE

• CBC's television program, "The Lively Arts", will feature an interview with **John Hirsh** of Winnipeg in its opening telecast on Tuesday, October 3rd, at 10.30 p.m. Hirsh, whose work in promoting and fostering dramatics in Winnipeg has aroused much interest, is one of the young people brought here from war-ravaged Europe during the Canadian Jewish Congress' European Youth project in 1947-48. At that time, Hirsh was a youngster of seventeen, from Hungary. He is founder and director of the Manitoba Theatre Centre, Winnipeg.

• Toronto's Hart House soon will be presenting an original play based upon a Jewish theme. Name of the play is "Root Out Of Dry Ground". Its author is a young Toronto student, **Howard Adelman.** Performance is scheduled for the week of November 25th.

TO LECTURE IN GHANA

Earl Berger, son of Mr. and Mrs. Louis Berger of Toronto, is leaving for Accra where he will assume a lectureship at the University of Ghana in Political Theory and Comparative Government. Mr. Berger has just received his doctorate from the London School of Economics.

SERMON OF THE WEEK

THE KEY OF RAIN

Some years ago the Metereological Office informed the public that their scientists had initiated a series of "rain-making" tests. Briefly, the experiments consisted in releasing into the atmosphere silver iodide crystals which would be subjected to certain atmospheric forces and ultimately fall to the ground as enlarged droplets. From some quarters there were immediate protests — naturally. For haven't we enough rain in this country that we have to resort to artificial methods to produce more?

But the objectors protested without reason and could have held their peace. For the scientists do not claim to be able to produce rain. At the most it is thought that they may have been able only slightly to increase the rainfall. And they are not sure even of that relatively modest achievement, because, in order to be effective, the moisture-swollen clouds have to be over the area, and there has to be just the right amount of atmospheric turbulence to carry the silver iodide into the clouds, and even when the rain falls after such an experiment, it is not certain if the quantity is due to the scientific test or to natural causes.

Better and even more scientifically and philosophically sound is the old rabbinic thought: "God kept three keys to himself and none of them has He given into the power of one agent - the key of the rains, the key of Life, and the key of the Resurrection". Here is a salutary thought for our age of the space-man, when it seems that there might be no limitations to the inventive possibilities of science. Here the rabbinic author indicates the boundaries of human endeavour. Other than God, no one produces life; no one resurrects the dead; no one makes rain to fall. The great mysteries of life, death and existence are forever in the control of the Divine wisdom.

It is generally understood that the prayer for rain, which is a characteristic feature of the liturgy of the eighth day of Succoth, relates primarily, if not entirely, to the needs of the Holy Land, so that this prayer gives beautiful expression to the spiritual bond which unites all Jews to the soil of Israel. But the prayer really has more immediate relevance to us who are living outside the Land of Israel, because it points to our awareness of God's active role in our affairs.

In praying for rain we seek His help in our problems of daily living. In underlining the truth that God is the giver of rain, we re-affirm that He is ultimately the source of all the blessings we are permitted to enjoy in life. This lesson is supplementary to the whole teaching of the Succah, and, because of its basic importance, it is a fitting teaching on which to conclude the lessons of our Tishri festivals.

Crosby's Column

ABOUT JEWISH HUMOR

By JOHN CROSBY

An Englishman named Kenneth Allsop has declared in "The Twentieth Century" quarterly that American humor is all Jewish. "Almost all the new iconoclasts are Jewish". Allsop writes, "and theirs might be seen as a logical extension into the European-Jewish deflationary humor of an earlier generation."

This is an interesting supposition and I asked Burton Bernstein, author of "The Grove", a humorous book of short stories about middleclass Jews, if he thought this were true. "I think it's about time somebody came right out and said it", said Bernstein. "At the risk of sounding anti-Semitic, I'd say one reason is that so many of our comedians are Jewish and always have been. Jerry Lewis, Jack Benny, George Jessel, Groucho Marks, George Burns, even Nicholas and May, Mort Sahl and Shelley Berman — who, by the way, is taking a very old and very funny Jessel routine of talking to mama on the telephone and doing it very well".

Bernstein said he thought the Jew has come of age in this century and in this generation. "He is accepted as an integral part of America. Philip Roth (who won the National Book Award with a book of very Jewish short stories) and Malamud (who won the award the year before Roth with a similar book) were writing about second-generation Jews but they were Jewish Americans; their place was here.

"As Lillian Hellman said of my book, a perfect description is that it is the treatment of the comic land that lies between the rules of the old world and the pleasures of the new'. This is true of my book and I think it is true of Philip Roth's book and of Malamud's book.

"The reason for the other books such as 'Exodus' and 'The Wall' and 'Mila 18' having such success is that the story of the birth of Israel and the story of the Warsaw Ghetto are both damned good stories. It is inconceivable that only one person should write about the Warsaw Ghettto. Like the Civil War, the Warsaw Ghetto will continue to be written about.

"There is a more profound reason for the Jew to be more accepted; in order to get out of the lower East Side the child was encouraged to be a great violinist, to get back to his room and practice. The Jews got out of the lower East Side through business or through the creative arts, just as the Irish got out of there through politics".

Bernstein feels strongly that World War II marked a dividing point in the life of the Jew and the rest of the world: "It makes the non—Jews stand back in awe and wonderment at the thought of a man in Germany trying to exterminate an ethnic group.

"In my book I didn't aim for Yiddish humor. There are no yiddisms. I did not use yiddism because I wanted to point up the American humor of the people in the book, their attempt at being equals. Yet, they were not able completely to shake loose their rules of the Old World and their sense of triumph at getting out of the ghetto. The mixture of the old and the new I found funny and I hope the book is.

(Continued on page 7)

ONLY IN AMERICA

By HARRY GOLDEN

A BREATHING STRUCTURE — OUR SCHOOLS

When Carl Sandburg spoke at one of the high schools named after him, he told the students that it was a "breathing structure newly brought to life." I think Carl might have added it was a breathing structure that never dies, not because it is named after him, but because it is school. A new school is one thing, an old school no different. It is just that as the schools open again to absorb the millions of American children, we forget how valuable an institution they are. If anything is preserved out of a culture, it is always preserved through the schools. We simply take schools for granted and our great blessings as Americans is that we have been able to do this.

Centuries ago, the Emperor Nero sent his most able general, Vespasian, to put down a rebellion in Judea. With an army of 50,000 legionnaires, Vespasian subdued Galilee and laid siege to Jerusalem in 68 AD.

The Hebrew scholar Johanan, counseled surrender, hoping thereby to avoid the destruction of the temple. But the Jews decided to fight. Thus a few years later, Vespasian's son Titus destroyed Jerusalem and laid waste to the temple.

Johanan went to the tent of the conqueror and asked for permission to establish a school where he and a few other scholars could gather to discuss the ancient Hebrew writings. He asked if he could establish this little school in the town of Jabneh.

Vespasian granted the request. The Romans had been bent upon destruction of the rebellious Jews and had succeeded. The temple lay in ruins, the ground was plowed under with salt, the defenders decimated. If the Jews wanted to set up a little academy where a few old men could chant prayers and read sacred books it seemed a request innocent enough. Certainly it would present no problems for the great Roman Empire.

But in the end, it was this academy, this school that kept alive the Jewish people, that maintained a continuity between their traditions and their history. The little academy outlived Vespasian and indeed the entire Roman Empire.

The Romans live today only by virtue of the historian while the descendants of Johanan are building academies all over Israel.

As school opens in this weary world of crisis, we may salvage the hope that though we are forced to fight for democracy and tighten our belts for it, we have done much to insure its perpetuation in the thousands upon thousands of free public schools that proliferate through the land.

THE RATS WOULD TAKE OVER

The public school scandal in New York, which has come along to add fuel to the fire of a mayoralty campaign, began with a rat who scampered in front of the inspectors, including Mayor Wagner, investigating one of the school buildings.

In the tenements of Spanish Harlem, the women have often stood guard over their children during the night to fight off the tenement rats. It should no longer come as a surprise to any of us that the rats which infest tenements are brave and bold enough to attack babies.

The tenement mothers sometimes employ a decoy system to insure their babies' rest. They leave food in the kitchen and leave the kitchen to the rats. This is a system apparently the rats understand. If there is sufficient food, the rats rarely bother the rest of the rooms.

For over 2,000 years humans have been waging a struggle against rats. The struggle has been "a Mexican standoff." Neither side wins nor loses. Certainly the rat population equals that of humans all over the world despite the invention of poisons, rat traps and other implements of this war.

It may be true that the rats are from another planet and have not yet found a way to express themselves about it, but if anyone succeeds man as master of earth it will be the rat, which has a better sense of community than man ever had.

Rats were recognized as a major problem of Western man in 163 AD. Rome had reached its zenith under Marcus Aurelius but after nearly 50 years of peace a revolt broke out against Rome in Parthia (Iran) and in Syria. Marcus Aurelius sent his best general, Avidius Cassius, to put down the enemy. Though Roman legionnaires overcame both rebellions, in their triumph they brought back to Rome a larger, more insidious, and more determined enemy — the black death, which is spread by the rat. For the next 20 years the bubonic plague ravaged the Roman world. The rat struck the first terrible blow in the decline of the Roman Empire.

If we should ever loose the hydrogen bomb against an enemy and the enemy release one against us, the victory of the rat would be almost assured. Rats are adept at changing their environment and can live deep underground thus escaping the problems of radiation.

There is no such thing as a deserted city. Every ruin in the world is populated by thousands of rats.

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REPORT FROM CAPETOWN

By Dr. LOUIS RABINOWITZ

THE JEWS AND SOUTH AFRICA'S RACIAL POLICY

On March 21, I returned to South Africa after five months' leave abroad. It was immediately after the news that Dr. Verwoerd, the Prime Minister of South Africa, had withdrawn his application for continued Commonwealth membership after South Africa's becoming a Republic on May 31. I landed at Jan Smuts Airport, unaware that only a few hours before Dr. Verwoerd had landed there on his return from London, and had been accorded an hysterical "hero's welcome" by jubilant Nationalists.

Nevertheless I immediately sensed an air of suppressed excitement and emotional tension, which was almost tangible and palpable and which affected me almost physically. Whatever its reason was, I was determined not to succumb to it, and when a reporter asked me my views on South Africa's imminent withdrawal from the Commonwealth I contented myself with saying that the decision had come as a great shock to me, the present situation could not continue, and that some concessions would have to be made to the Native population.

The effect of that simple, and, to my mind, unobjectionable statement upon the Jewish community was astonishing. A spate of letters appeared in the daily Press from Jewish individuals dissociating themselves from my statement. One of them emphasized that I did not speak in the name of the Jewish community, another deplored the fact that the rabbi had become a "political predikant", while the third contributed an epistle to the Afrikaans Nationalist newpaper, in which he said that "when the Chief Rabbi preaches or speaks or lectures on religious matters he is accorded every respect, but when he speaks on political matters he must realise that he is only "an ordinary temporary resident of this country whose views can accordingly be rejected".

WHAT IS WHITE CIVILIZATION

A few weeks later there appeared in one of the Sunday papers a letter from one of my young ministers. It was headed "What is White Civilisation?" and read as follows:

"The majority of Europeans in this country seem united in their idealistic desire to preserve what is often termed "White Civilisation". Could one of your White readers inform me, what is White Civilisation?

"To the best of my humble knowledge civilisation originated in parts of the world which are anything but white. I refer to Ancient Egypt, Mesopotamia, the area of the Middle East known as the Fertile Crescent, and, of course, China. It was only after many years that this civilisation spread through Roman-Greek influence to Europe.

'May I humbly suggest to your readers that, for the future happiness and security of this country, we all work for "civilisation", without the 'White' in front of it?"

The effect of that letter was even more drastic. A person of some prominence in the community not only took him severely to task in a long epistle for this unwarranted intrusion into "politics" but actually sent a copy of his private communication to the Committee of the congregation which he serves, and to the over-all religious administrative organisation. (It is only fair to add that he subsequently denied his purpose in so doing was to bring pressure from a lay body upon a minister to restrict his freedom of speech, and apologised for his action).

PRESSURE UPON WHITES

The virtual unanimity of the nations of the world in condemning the racial policy of the Union, as exemplified, for instance, by the unparalleled vote of 93 to one in the General Assembly of the United Nations against South Africa, has brought in its train a definite change on the part of the White population, even those who are ideologically and politically opposed to the policies of the Government. As a thoughtful political writer puts it:

"The pressure is on all Whites to conform in defence of their interests as a White people, to offer utter obedience to the White cause, and to sacrifice individual freedom of thought and action. It is in this constricted atmosphere that the new concepts of loyalty, patriotism, and now treason are arising.... And so the subtle pressure of conformism work steadily among the Whites, kraaling them off, ganging them together".

The result of that tendency, about which there can be no doubt, is that liberal attitudes and reasoned criticism of an existing state of affairs, which were previously conceded as belonging to the legitimate and the justified, are now, in this changed climate, regarded as subversive and even as bordering on the treasonable.

If this is true of the White community as a whole, it bears down even more heavily upon the Jewish community. Although there is a little, if any, tangible evidence to support such a view, the view is nevetheless widespread that the Jewish community is in a position of special vulnerability, that a deterioration of the political or economic situation will readily produce a scapegoat in the Jew, that anti-semitism which has happily been practically non-existent since the present Government came into power — despite its doubtful record during the World War and while it was in opposition — has not been so much eradicated as suppressed, and that it can rear its ugly head at the slightest provocation.

POLITICS & RELIGION

The Jew, therefore, who presumes to express a view not in conformity with the policy of the Government tends to be regarded as a near double traitor. He is regarded as being guilty of a dis-service to the Jewish community as such by bringing its loyalty to the existing regime into question and laying it open to attacks; and he is regarded as aiding in fermenting sedition and subversive activities against the interests of the White population and their self-preservation.

In an atmosphere such as this the position of the rabbi becomes one of peculiar difficulty, which is well-nigh intolerable. No matter how rigidly he confines himself to the purely ethical and religious implications of the prevalent racial policy, the moment he utters a word which can be construed as a criticism of that policy he is immediately charged with "preaching politics". It is impossible to exaggerate the lengths to which such accusations go.

The official policy of the South African Jewish Board of Deputies, which is that the Jewish community as such cannot express any view on the political situation, since Jews belong to all parties, generously concedes the right of the rabbi to speak on its ethical aspects. In effect, however, this widely interpreted not only that he should confine himself to pulpit utterances but that such pulpit utterances should not receive any publicity outside the pulpit. When, therefor, as often happens, the daily Press finds a sermon on the political situation of sufficient general interest to warrant publication, there is a vague feeling that the rabbi has gone too far. In other words, the "concession" is limited by the consideration that the rabbi may speak — prov-

(Continued on page 7)

From Bandung To Belgrade

U Nu' Stand Against Arabs a Triumph for Justice

By DAVID HACOHEN

There was a feeling that justice had triumphed at last when it became known in Israel that the concerted Arab attempt to turn the Belgrade conference into yet another anti-Israel meeting had been foiled, mainly by the determined efforts of U Nu and Mr. Nehru.

A Parallel is being drawn with Bandung in 1955, and the questions asked why the Arabs were successful then if they have failed now, under seemingly more auspicious circumstances.

The answer lies in the circumstances of the Bandung conference, in the organization of the Arabs and the absence of an opposition and, to no small degree, in Israel's handling of its relations with the Afro-Asian countries then and now.

When the five sponsors of the Bandung conference — the Prime Minister of India, Burma, Pakistan, Ceylon and Indonesia — held their preliminary meetings in Colombo and Bogor to discuss the agenda for Bandung, it was already clear that the Arabs were pressing hard for Israel's exclusion. In fact, they informed the Colombo meeting through the intermediary of the two Moslem Prime Ministers attending it that they would attend no conference at which Israel was present.

At first U Nu and Nehru stood their ground, arguing that as a sovereign Asian state Israel could not be prevented from attending; but in their anxiety to get the Bandung conference launched and in their fear that it might disintegrate if the 13 Moslem states invited refused to participate, ultimately they gave in.

In Burma, Israel's exclusion set off a voluble wave of protest, notably by the press. The biggest Rangoon newspaper, the independent "Nation" stormed editorially against what it called the flouting of principles; the semi-official "Times of Burma" expressed its disappointment at the Colombo nations' giving in to the 'extortion" of the Moslem states.

ARAB PRESSURE

U Nu and Messrs. Nehru and Krishna Menon told the writer at the time that they had been unable to withstand Arab pressure as far as Israel's presence was concerned, but that under no circumstances would they permit the Israel-Arab conflict to be brought up at Bandung. The Indian and Burman leaders were told that we feared such an assessment of the situation was somewhat over-optimistic.

For never before — and never since — has a great international conference been held in circumstances so favourable to the Arabs as Bandung. They were represented by their top leaders: Premier Abdul Nasser, Prime Ministers Jamali of Iraq, Sami es-Solt of Lebanon, and the Emir Faisal of Saudia, and Foreign Minister Khaled al Azm of Syria. Each of these was seconded by his foreign minister and other top officials, schooled in diplomacy and experienced at international conferences, clever and aggressive men like Ahmad Shukairy, Muhammad Fawzy and Dr. Charles Malik, and accompained by scores of newspapermen. To top it off, the ex-Mufti of Jerusalem and Arab League Secretary Hassouna were there.

The other Asian representatives, quiet, polite, tolerant and often self-effacing, were lost amidst this onslaught. And an onslaught it was, for the Arabs belonging to different world camps and often thoroughly divided among themselves, not only presented a united front when it came to Israel but carried out their pressure for anti-Israel resolutions as a planned and combined operation.

Each Arab delegation exerted pressure on that section of the Bandung conference to which it was closest; the Thais, Filipinos and Turks that were indentified with Western polisy, the Indians and Burmans that sought neutralism, the Communist Chinese. In each of these groupings the Arabs demanded their pound of Israel flesh. In this pre-poisoned athosphere a series of venomous and slanderous harangues were then delivered, drowning common sense and toleration in an ocean of rhetoric and misrepresentation. This play on the misguided sympathies and frequent lack of accurate information among the listeners was accompanied, where needed, by threats and bluster: "We know that Israel has friends in this hall", shouted Charles Malik of Lebanon at the plenary, shaking his finger at U Nu. "Let them not believe for one moment that the Arab world will give in to them!"

BURMANS ISOLATED

And the Burmans found themselves lonely and isolated among the representatives of thirty nations. There was no non-Moslem nation to back them up. Romulo of the Philippines and Prince Wan of Thailand, who had had experience with Arab tactics at the U.N. and now headed delegations that exerted a good deal of weight at the conference, contented themselves with nodding and sighing when the Burmans approached them. Authoritative observers have expressed the opinion that the U.S., pulling strings behind the scenes, was actively interested that the conference occupy itself with anti-Israel resolutions rather than problems which Washington was not interested in having brought up. Turkey's Zorlu was actively hostile to Israel; and as for Chou En-Lai, coming to a conference at which only half a dozen of the nations represented recognized Peking, he immediately sensed the potentialities of the Arab block. There was only Nehru, and he, forced to counter the influence of his rival Prime Minister Mohammed Ali of Pakistan, beat a hasty retreat after a few half-hearted attempts.

Back in Rangoon, the Burmans, embittered, complained that it was partly Israel's own fault for not mobilizing her friends. But with the exception of Japan, whose participation at Bandung was her first international appearance since the war and whose delegates tried to make themselves as inconspicious as possible, Burma was the only country represented at the conference where we had accredited representatives. For all her relations with the Afro-Asian states in those days, Israel had to rely on her contacts at the U.N. — out of touch with Afro-Asian statesmen and public opinion on its home ground. This was undeniably a major reason for the flasco at Bandung.

STOOD GROUND

Notwithstanding all these handicaps, U Nu and his men stood their ground for several days against any resolution denouncing or defaming Israel. When, in the end, Nehru, too, abandoned them they had to give in, although the resolution that was ultimately passed was far less extreme in its language than what the Arabs had proposed, being mainly social rather than political in character.

The Rangoon press was up in arms again, "The Nation" and other newspapers not hesitating to criticise the government sharply for giving in to the anti-Israel pressure. It was a pointed illustration of the effect the close working relations that had been established between the two countries had had on public opinion. Without these relations, Israel would have remained just another name to the Burmans, and it would have occured to no one to defend her against Arab denunciation or political attacks. It was a lesson that had to be learned.

But there was also U Nu. Without him there would have been no stand against Arab plots at Bandung. Upright, striving with all his might to be fair and just, to think right, he proved the very personification of the Buddhist ethics for which he stands. And at Belgrade, Israel's increased prestige and her ramified net of political contracts and good relations with the Afro-Asian world helped him stand in the breach and group around him others equally desirous that no injustice be done.

Zionists and Education

By Dr. JOSEPH DIAMOND

President, National Council for Jewish Education

The forthcoming Convention of the Central Division of the Zionist Organization of Canada to be held in Windsor, Ontario, October 7-8, 1961 will surely come out with another flowery resolution in support of Jewish education. Similar resolutions vieing with one another in earnestness and in style have come from all other Zionist assemblies all over the free Jewish world; all of them professing strong Zionist commitments to Jewish education as a sine qua non to creative Jewish living and to the very essence of Zionism itself. There is no dearth of resolutions and declarations proclaiming Zionist concern for Jewish education. But this is as far as it goes. When it comes to translating these resolutions into budgetary terms in behalf of Jewish education on the community level, the local Zionists are in most cases blamed for whatever curtailment or limitation the Federation or Welfare Fund is forced to impose upon its Jewish education program for lack of sufficient funds. It is an anomalous and uncomfortable position in which the local Zionist organization finds itself as a partner with Federation in the United Jewish Appeal. The Federation partner calls for more money to meet the growing needs of Jewish education in the community; and the Zionist partner is unyielding because of the growing needs in Israel.

We understand the difficult position in which both partners find themselves. In most communities this division of interest as between local and Israel needs is more imaginary than real. "Federation people" are not less concerned with the needs in Israel, nor more with Jewish education than are the Zionists. Between them they should be able to find a mode of operation which will avoid stress, preserve unity within the community and allow Jewish education to function adequately. They cannot, however, find that modus operandi locally. National leadership in the Zionist organization must show the way by resolution at this Conference to translate statements of national endorsement into a mode of local application which would be binding upon Zionists in every community.

Zionist have long ago recognized that on the list of local needs in the community Jewish Education ranks first. They must press for similar recognition of priority status for Jewish Education on the part of the local Federation within whose present structure they, the Zionists, occupy no secondary position. They should be able to point out convincingly that among all other Jewish local needs there are very few, if any, which must rely upon local Jewish funds exclusively for their budgetary needs as does the local Jewish education program. Its budget must therefore be adequate and guaranteed on a priority basis by agreement between both partners of UJA.

A resolution to this effect, if it were to come from the forthcoming Conference of the ZOC, would go a long way in securing the position of Jewish education, to which purpose Zionists are deeply committed.

Kibbush Hak-hiloth — "Conquest of the community" — as a fundamental Zionist precept, will ultimately be achieved by what is done for; not by what is said about Jewish Education.

A TRUE FRIEND OF ISRAEL
U NU OF BURMA

HUMAN RELATIONS

Possessive Mother

DR. ROSE N. FRANZBLAU

QUESTION: A situation took place in my family very recently which I can't understand or get to the reason for. Could you advise me in this matter, and also tell me if the attitude I am taking is correct?

We have an only child, a son who is 25. He met a young lady four months ago, has already proposed marriage, and was accepted by her and her parents, in spite of the fact that neither the young lady nor her parents had met my husband, me or any other member of my family — although they reside a very short distance from our home.

My son suggested that I invite the young lady to our house for dinner, which I refused, because I am o fthe opinion that her parents should at least have called us or invited us to their home to discuss the matter.

ANSWER: The reason for the situation which has taken place in your family appears to be a good and healthy one. Your son, at 25, felt liberated and independent enough to make his own choice and decision about the most important relationship in his life.

Somehow, this act of self-liberation, which should make you happy and proud, appears as the ultimate in rebeliousness. You regard it in some ways as the typical misbehavior of an adolescent. Perhaps this is because he was an only child who was the center and concern of your whole life.

You may still look upon him emotionally as your little boy. When he fails to check with you and consult you about everything you consider important in his life, then he is a bad and disrespectful little boy who has to be called to task and punished.

Four months is quite enough time for a man to get to know and love a woman whom he desires in marriage. The same is true of the girl. It makes for happier family living when the two sets of in-laws like each other and get along in a friendly fashion. But neither set of parents has to undergo any screening of tests in order that the young couple may fall in love and go on to marry.

What you may be objecting to is that your son did not extend to you the same courtesy of meeting the girl and having the opportunity to like her which the girl extended to him in relation to her parents and family. In this sense you are justified in feeling that he behaved poorly.

However, your son may have hesitated to tell you about his decision while it was pending because he feared that you would intrude and interfere. He was perhaps apprehensive that you might create problems and try to postpone the decision or even break up the relationship altogether.

By presenting you with a **fait accompli** which was already known to other people, your son perhaps thought to protect himself. Any disruptive act on your part would then have to be out in the open and could be criticized by all.

Just as the girl's parents invited your son to their home and welcomed and accepted him, so should you comply with your son's request and have his fiance over for dinner and an evening at your home. You should not permit your annoyance with him to stand in the way of liking and accepting her. Once you have met the girl your son loves, then the two sets of parents can get together.

Neither the girl nor her parents should be blamed for what your son did. Their action may well have been directed by his wishes. If he thought that you would want to discuss the matter with the other set of parents as if it were a business deal, then his behavior would be quite understandable.

This young man of 25 must be treated with the respect due his age and maturity. You will not bring him any closer to you or make your future relationship any smoother by creating dissension and disagreement at this very happy time in his life.

If your relationship is basically a good one, it will withstand buffeting. But if you act up and behave like rejected ones who must now be wooed, you will be treated accordingly by the young couple. The young people are to busy wooing each other to woo their parents.

When you give up your son lovingly and graciously to the woman of his choice, as a mother should, your son will return to you. The relationship will be different but far better than the one you had with him before.

Stay-at-Home Boy

QUESTION: My son, 9, is bright and outgoing to the extent of getting up in class to recite or ringing doorbells for raffles, etc. He enjoys having boys over, but will not go to any of their homes. He also belongs to the Cub Scouts.

When there is an outing of any sort he loves to attend, providing his dad of mother go along. When the boys call him up to go anywhere, like a movie or a ball game, he refuses. He preferes to play alone with his chemistry set, and is always reading astronomy books, etc.

He has a 5½-year-old brother who constantly teases him, and due to the difference in ages I do not allow him to strike back. This makes him unhappy. It was with great effort that I got him to join the Cub Scouts.

He seems to be a very sensitive child and is very attached to me. His whole world seems to crumble if I scold him for anything, or if I get angry at him. He just can't take that. How can we get him to leave me for a little while and go out with the boys when they call him?

ANSWER: To be secure within himself and with others when he is away from home, a child must carry with him a strong and loving image of the parent figure. When the image is a punishing one, then the child refuses to go anywhere without the actual parent. He feels he must stay home to protect his territory, which is constantly being threatened, even when he is there.

Sibling rivalry is not overcome when the mother is overprotective of one child against the other. Parents only add fuel to the normal fires of aggressiveness by dividing the children against each other. It is the parents' way of staying in control and of keeping each child close to and dependent on her.

By treating the children as equals, you lower the status of the older boy and up the status of the younger one. Your older boy's security cannot grow when his parents permit him to be attacked and then forbid him to defend himself. Seeing how unprotected he is in his own home, he naturally fears even worse experiences away from home.

Your older boy seems to be a very bright youngster, with varied interests and with real liking for people, who operates on a rather superior level for a youngster his age. Having many friends who come to see him shows that he has good social contacts. It is certainly commendable for a youngster of 9 to want to work with his chemistry set and to learn more about astronomy. This should be encouraged instead of frowned upon as if it were some misdemeanor.

At various stages in children's lives, they need the backing of parents more than at other times. A youngster like your older boy, who is starting out on his search for himself, wants and needs backing from his parents against the assaults of other children in the family.

To excuse your second boy's behavior on the basis that he is young and doesn't know what he is doing says to your older boy that to get his parents' protection, he must behave like a child.

To begin with, you ought to lessen the tension and the fights between the two children by reprimanding your younger boy when he misbehaves and by laying down and enforcing firm rules about his behavior toward his older brother.

When you discipline the younger one, your older boy will not feel so frustrated and unfairly treated. When your older boy thinks you are being fair in your treatment of both of them, he will come to the defense of his little brother when necessary. When this happens, you will know that your older boys feel protected and loved enough to want to protect and love his brother. He will then be ready, without being told, to leave home and go out into the world, which he will feel will be as loving and fair as his home has come to be.

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"Ideals at Work"

"Ideals at Work" is the theme of the Federation of Jewish Women's Organizations Second Annual "Open Board Meeting" to be held at Shaarei Shomayim Synagogue on Thursday, October 5th at 12:30 p.m.

Mrs. Harold Lorie, President of the Federation, will present the Annual Report followed by a three-point panel discussion covering:- Education - Mrs. Aaron Wolfe; Service - Mrs. Mandel Israelson; Fund-Raising - Mr. Noel Zeldin.

The Federation of Jewish Women's Organizations was organized in 1959 under the auspices of the United Jewish Welfare Fund of Toronto.

— Keep Smiling —

UNIVERSAL

A young American girl travelling in Europe found herself in Germany, unable to speak a word of the language, and feeling rather lost and unhappy. As she crossed a street she sneezed and the policeman said, "Gesundheit!" The girl turned, threw her arms about his neck and cried happily, "Oh, you can speak English!"

IT ALL DEPENDS

"Now, Solly", said the teacher, "if there were eleven sheep in a field and six jumped the fence, how many would there be left?"

"None", replied Solly.

"Why, yes there would", said teacher.

"No, ma'am, there wouldn't, persisted Solly. "You may know arithmetic, but you don't know sheep".

ALL SET

Two little girls were talking about getting married.

One said, "I am going to marry a doctor, for when I am sick, I can be well for nothing".

The other said, "I am going to marry a rabbi, for when I'm bad, I can be good for nothing".

MAINLY ABOUT WOMEN

By ESTHER ZELDIN

• Members of the Ball Committee of the Women's Auxiliary of the New Mt. Sinai Hospital met on Thursday, September 21st, at the Bathurst St. home of Mrs. Frank Godfrey.

Tickets were distributed for the Annual Ball to be held on Wednesday, November 1st, in Simpson's Arcadian Court.

Among those present were: **Mrs. Reuben Brown**, Ball chairman and past president of the Auxiliary; **Mrs. Howard Fisher, Mrs. A. Turk, Mrs. Gurston Allen, Dr. Reva Gerstein, Mrs. H. Leslie, Mrs. G. Roth, Mrs. C. Mallin Mrs. F. Bookman, Mrs. B. W. Spring, Mrs. A. Bassett, Mrs. R. Meyers, Mrs. S. C. Cooper, Mrs. Alan Brown, Mrs. Alan Posluns, Mrs. H. Tobe, Mrs. A. I. Willinsky, Mrs. Israel Shapiro, Mrs. G. C. Lichtenberg, Mrs. A. A. Track, Mrs. Abe Posluns, Mrs. Sydney Liswood, Mrs. Ben Sadowski, Mrs. Samuel Godfrey, Mrs. J. A. Sherman, Mrs. Earl Lyons, Mrs. Ralph Brown, Mrs. H. Silverstein, Mrs. S. Norris, Mrs. N. Torno and Mrs. M. K. Bochner.**

• **The Ontario Branch of the National Women's League** held a tea on behalf of the **Canadian Wing, Mathilde Schechter Residence for Women** recently at the Beth Tzedec synagogue.

Receiving the guests were: **Mrs. Murray Auerback**, Committee chairman; Sisterhood chairmen: **Mrs. Harry Tinianov**, Adath Israel; **Mrs. Albert Binstock**, Beth Am; **Mrs. Joseph Hartman**, Beth El; **Mrs. Alex Jelenek**, Beth Emeth; **Mrs. Sam Bland**, Beth Sholom; **Mrs. Max Wolfe**, Beth Tzedec; **Mrs. Jacob Adler**, B'nai Israel-Beth David; **Mrs. Jacob Adler**, B'nai Israel, St. Catherines; **Mrs. E. Benedek**, B'nai Jacob, Niagara Falls.

• **Mrs. Cyril Rotenberg** opened her Strathallan Wood home on Thursday, September 21st for the first fall and sherry party of the **Doctors Hospital Women's Auxiliary**. Officers were elected. The committee includes: **Mrs. Alexander Raxlen, Mrs. Harvey Atin, Mrs. Harold W. E. Weizel, Mrs. Samuel Raxlen, Mrs. M. Pomer, Mrs. Arthur Wigderson, Mrs. Ben Berman.**

• **Etzion chapter, Mizrachi-Hapoel Hamizrachi**, held a meeting recently at the home of **Mrs. A. Figdor**, 14 Raeburn Ave. Plans were discussed for a tea to be held on Sunday, October 15th, at the home of **Mrs. M. Balinsky**, 127 Palm Dr.

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• On Thursday, September 14th, the **B'nai Israel-Beth David Sisterhood** held its opening luncheon meeting. The members were welcomed by the president, **Mrs. Murray Vernon**. Floral arrangements suitable for Jewish holidays were demonstrated by the guest speaker, **Mrs. Irene Gilmore**.

Reports were presented by **Mrs. Harold Cohen, Mrs. Alfred Pilch, Mrs. David Greengarten, Mrs. Theodore Bloom, Mrs. Philstone, Mrs. Ben Gans.**

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• **Club 1, Pioneer Women**, held a tea at the home of **Mrs. L. Talsky**, 73 Strathearn Rd. **Mrs. H. Wasser** was the tea convener.

• **Mrs. Bernard Noyek's** Briar Hill Ave. home was the opening place for the **Philadons Service Group.**

Distribution of $2,200 last year was reported by the treasurer, **Mrs. Phillip Trager.** Among the 20 social welfare agencies, homes and hospitals who were recipients were: New Mount Sinai Hospital, Jewish Home for the Aged, Salvation Army, March of Dimes, Home for Incurable Children, Youth Aliyah and Star Fresh Air Fund.

On Sunday, October 1st, the **Philadons Annual Tea** will be held at the Town House restaurant. **Conveners are Mrs. P. Banks and Mrs. H. Baker.**

• An executive meeting of the **Women's Auxiliary, Ner Israel Yeshiva College of Toronto** was held recently at the home of **Mrs. M. Lebovic.**

Plans were formulated for the opening luncheon meeting to be held on Sunday, October 15th, at the **Sova Restaurant.** The luncheon will be sponsored by **Mrs. M. Lebovic and Mrs. S. Weitz**, honouring the recent marriage of their children.

• The 1961-62 slate of officers were presented at the opening meeting of **Gallia club, Pioneer Women**, at the home of **Mrs. Albert Sosnow**, 554 Coldstream Ave.

Installing officers were **Mrs. Abe Matenko and Mrs. E. Neiger.** The new executive includes: **Mrs. S. Einstoss**, chairman; **Mrs. M. Koffman**, vice-chairman; **Mrs. J. Prasow**, financial secretary; **Mrs. D. Greenberg**, treasurer; **Mrs. S. Cash**, dues secretary; **Mrs. A. Matenko**, recording secretary; **Mrs. H. Weinstock, Mrs. L. Ravks**, organizational; **Mrs. S. Silverberg**, cultural chairman; **Mrs. H. Weinstock, Mrs. J. Prasow, Mrs. H. Lenhoff, Mrs. R. Friedlander**, cultural committee; **Mrs. E. Neiger, J.N.F.; Mrs. S. Richmond**, social secretary; **Mrs. J. Silverberg, Mrs. D. Greenberg, Mrs. R. Lantos**, Social committee, **Mrs. H. Rubenstein, Mrs. S. Janecki, Mrs. F. Brock**, telephone committee; **Mrs. J. Nightingale**, bond chairman and publicity; **Mrs. I. Friedlander, P. W.** greeting cards; **Mrs. J. Layevsky, Mrs. H. Zamekoff, Mrs. H. Lenhoff**, Bazaar; **Mrs. I. Kochberg**, self assessment; **Mrs. B. Kaartz**, Histadrut; **Mrs. F. Brock**, house to house; **Mrs. J. Silverberg, Mrs. A. Matenko**, visiting sick committee; **Mrs. F. Brock and Mrs. H. Lenhoff**, council representatives.

• **The Canadian Cancer Society** volunteer workers at **Princess Margaret Hospital and the Princess Margaret Lodge** held their fall meeting on Thursday, September 21st. **Mrs. Egmont Frankel**, president of the group, chaired the meeting. Following the meeting, members attended the **Pierre Balmain fashion presentation at Eaton Auditorium.**

• The annual membership campaign of **the Toronto Chapter of the Canadian Friends of the Hebrew University** will culminate with a membership Tea on Sunday, November 12th. **Mrs. Earl C. Lyons** is the convener. Sparking the campaign is the chairman, **Mrs. Frank A. Silverman** and her captains: **Mrs. Irving Wintrob, Mrs. Allen A. Small, Mrs. Jack J. Silverman, Mrs. Lawrence Ripstein and Mrs. Isaac Benjamin.**

OBITUARIES

THE FOLLOWING PASSED AWAY IN TORONTO

September 19:
MORRIS CHARNEV, 128 Clanton Park Rd.

September 21st:
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RECIPE OF THE WEEK

On the seventh day of Sukkot, **Hosh'ana Rabba**, it is customary to serve meat kreplach.

KREPLACH
(Also called Ravioli)

1 recipe Noodles dough
2 cups meat filling

Roll out Noodle dough ⅛ inch thick on a lightly floured board. Cut into 3-inch squares. Place a heaping teaspoon of filling on each square, moisten the edges lightly with water, and fold over diagonally to form triangles. Press edges firmly together with a fork. At this point, the Kreplach may be wrapped in foil and frozen until needed, or covered with a damp cloth and refrigerated for several hours. At serving time, drop into a large kettle of boiling water to which ½ teaspoon of salt has been added. Half-cover the saucepan and boil rapidly for 20 minutes. Drain. Meat Kreplach with gravy are used as a main dish. All Kreplach may be served in soup.

NOODLE DOUGH

2 eggs, slightly beaten
About 1¼ cups sifted all-purpose flour
½ teaspoon salt.

Mix all ingredients, using enough flour to make a stiff dough. Place on a lightly floured board and knead until smooth.

OF ALL THINGS...

By RUTHIE

Of all things, I was pinched by a cop yesterday. And you'll never guess why either!

In my short (?) span of life, I always walked the straight and narrow. From earliest childhood I was taught to obey the law unto the most minute detail. So far, so good—until yesterday. NU, so what did I do so awful?

Do I drive a car? No! My husband won't hear of it. Not only, does he claim, would I take my life into my hands but I'd jeopardize everyone else around me.

Do I steal? God forbid! As Mama, bless her, says, "There isn't a drop of bad blood in any of us."

Have I ever done or said anything libelous? On a stack of bibles, never!

Do I disturb the peace and quiet of my next door neighbor? Apparently not, since no one has complained yet.

Well, give! What was it?

I received a summons for — walking. And here's my version.

• • •

Benignly I was sauntering along a main thoroughfare, minding my own business. I arrived at an intersection, in the centre of which is an island.

"Swell," I thought, "here's a safe spot to cross the street."

I had to look only one way to see if the road were clear. Then, once I had reached the island, I could pause and look the other way.

But it evidently wasn't destined to be.

Barely had I placed one foot off the curb when I heard from behind me,

"Madame! Oh, Madame!"

"Shucks!" I mused, "What drip would want to pick me up?"

It wasn't worth my turning about.

Sure enough, as I reached the other side, I felt a tap on my shoulder. I spun around, facing the glare of "one of our finest".

"Didn't you hear me, Madame?"

"Did you mean me?" I sputtered. "What happened?"

"You crossed the street — against the "Don't Walk" sign.

"Whee!" I breathed in relief. "Is that all?"

Well, I must admit if the officer hadn't a sense of humour, I'd have gotten a double ticket .

"What do you mean, 'is that all'? You might have been hit by a car! Have you any identification?"

By that time, I was quaking. I rummaged in my bag, knowing full well what was there — powder puff, lipstick, eyebrow pencil, eye sladow, kleenex, money, keys, snapshots, can opener, bobby pins, a package of life savers, comb, my SHOOL ticket, extra pair of stockings, three ball point pens, bubble gum. But no indentification, not even a bill!

"Hm-m-m, that's even worse," my mentor lectured. "Suppose you were hit? It would take all day to identify you." Cheerful Annie!

"But I wasn't hit. Furthermore I was very careful."

However, before I could continue with my feminine logic, he interrupted,

"Okay! Give me your name and address. You'll receive a summons in the mail."

'How much?" I meekly asked.

"Five dollars! You're the eighth person caught in twenty minutes."

• • •

Oh, well, better that than a doctor bill!

I thought Ned would have a good laugh after I related the incident to him. However, the way his mind works will always be a mystery to me.

He wasn't concerned because I may have been hurt. He could only rant,

"Five dollars down the drain! What do you care about my money? You don't have to work for it. I'm the one who slaves. Five dollars!"

• • •

I'm biding my time. Wait till one of those twenty-dollar summonses comes. Will I make him eat it!"

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RALLY CREATES INTEREST IN ALL JEWISH CIRCLES

The most hotly debated issue of the 25th Regional Convention of the Zionist Organization of Canada, Central Division, will be the discussion of a United Zionist Movement in Canada.

The Convention will take place at the Prince Edward Hotel, in Windsor, Ont. from October the 5th till October the 8th.

Mr. Harry Zifkin, Vice-President in charge of Israel Trade and Commerce, Central Division of Z.O.C., will initiate the discussion on the question of a federated Zionist movement in Canada at the 25th Regional Convention. Under his Vice-Presidency the Israel Trade and Commerce Committee has made considerable progress in the promotion and sale of Israel's products in Canada. He also served two terms as President of the Toronto Zionist Council, the executive arm of Z.O.C. in this city, which has a record of 52 years of unbroken activity in behalf of Zionist causes.

Mr. Zifkin is a past president of the Canadian Association for Israel Philately. Chairman of this session will be Mr. Julius Hayman, Regional Vice-President of the Z.O.C.

JEWISH NATIONAL FUND SESSION

This year represents the 60th anniversary (1901-1961) of the foundation of the Jewish National Fund and the occasion will be duly celebrated at the 25th Regional Convention of the Z.O.C. Central Division. Ontario contributors have planted a quarter of a million trees in Israel since the establishment of the State.

The guest speaker for the Keren Kayemet Session will be Mr. Irving W. Schlussel, a Past President of the Jewish National Fund of Detroit, a past president of the Zionist Council, a member of the Board of Governors of the Detroit Jewish Federation, a Trustee of Bar Elan University in Israel and a member of the Board of the Community Council of the city of Detroit.

The session will be chaired by Mr. Louis L. Lockshin, the newly elected President of the J.N.F. in Ontario. Mr. Harris Gulko, executive Director for the region, will act as consultant.

SECOND COMMUNIST ARAB FOR KNESSET

JERUSALEM, (JCNS) Mr. Meir Wilner, who was fifth on the Communist list of candidates to the Knesset, and was therefore elected, is handing his seat to an Arab, Mr. Emil Habibi.

The Communist Party felt that the Arabs, who represent the strength of the Party, were entitled to at least two out of the five seats gained.

ACROSS THE FENCE

CONVERSATION PIECE

By PAUL MORTON

Look inward, angel. Forgo your preachments, just this once, and write what really happens "when good fellows get together". Last night I got drunk. This is not stated in the spirit of the confessional. It is a statement of fact. And let me tell you, dear readers, that a drunken Canadian-Puritan, a non-Jew possessed of the eyes of a man who has "lunched", is a verbal and physical terrorist of the worst kind. When I get drunk, I turn Indian.

This is to wrong the Indians, which some of my best friends are. I've got drunk with Indians — Ojibways and Blackfeet — and all they ever did was see I got home safely. My friend, Chief Long Lance Buffalo Child, who was a friend of General Cohen of the Chinese Army, used to say that the only people who could hold their liquor were Jews and Indians. Maybe.

It started early in the afternoon in the Toronto Men's Press Club. I was re-introduced to a young Jewish building contractor. He said he read my columns in The Canadian Jewish News. He said he liked them. Two drinks later he said he didn't like my first columns very much. He said they were superficial, unworthy. He said that after talking to a guy like me, he would have expected something better. But he said, kindly, that my later columns were a distinct improvement. He said he would like me to address "his group". I said I'd do it, and sober.

The day wore on, and so did I. Then the night rolled out like velvet, and I strolled from inn to inn. I drank a little purpled wine, I drank a little gin. And I wound up late upon the witching hour, arguing with four young Germans - two men, and their wives.

When I am sober I don't like Germans very much. When I'm drunk, I hate them. The young people to whom I was introduced recognized me at once as a fellow Aryan, a blond, virile Nordic gone slightly grey; somewhat the worse for wear. I have vocal chords, and use them. The baiting was about to begin.

Let me call my new-found German friends, One, Two, Three and Four. These are not their names, although they could be. Just to be malicious, let's give the men the odd numbers.

One: "The way things are going, I expect we're going to be allies soon. No?"

PM: "No".

Three: "I think the realities of the situation will make us allies. No?"

PM: "I do not like you, Dr. Fell. The reason why I cannot tell. But this I know, and know full well: I do not like you Dr. Fell."

Two: "Can't you see he's been drinking. Let's not have an argument."

Four: "Why do you recite this poetry?"

PM: "Whenever I meet Germans I murmur these lines under my breath. When drunk I speak them aloud. They don't really satisfy me because I know why I don't like Germans. But they do serve to set my alcohol-befuddled mind along the correct channels of thought."

One: "You mean you don't like us?"

PM: Correction, please. I hate you.

Two: "You must have lost someone close to you in the last war. We understand how it is. We are sympathetic."

PM: "My brother was killed. He was 19. He flew Sunderland bombers on submarine patrol. He used to recite things to himself, too. He told me once, drunk, that when he brought his aircraft in over one of your U-boats that he used to say: 'The quality of mercy is not strain'd, It droppeth as the gentle rain from heaven upon the place beneath. . .'"

Three: "Your brother had a good sense of humor. I expect you need it to get through a war."

PM: "He didn't quite get through the war. He was killed."

Four: "But surely you do not blame Germans for what happened to him."

PM: "Oh, no. I blame David. He was a volunteer. Perhaps I should explain what a volunteer is."

One: "No need. We Germans always volunteer. Our people do not have to be conscripted into the army. We are like Canadians that way. That is why we like it so much here."

PM: "I think I should be going "

Four: "Oh, no. Let's have another round of drinks. You. Hans. "

PM: "I do not like to think of people volunteering to murder 6,000,000 Jews."

One: "As you say, correction please: I think the number was not more than 3,000,000."

PM: "Sorry. I was never much good at mathematics."

Four: "Don't you see he doesn't like us. I'm not going to stay around here and be insulted."

One: "He is not being insulting. All he says is that he hates Germans. He is talking about my grandfather, and my father. He is not talking about us."

PM: "I am talking about you."

Three: "Anyway, that's all over. We will all be together against the Russians. We should have been together from the start."

PM: "The most awful realization is that perhaps we were."

Three: "You don't seem to care much what you say. Are you for the Russians?"

PM: "No, but I prefer them to you."

One: "That sort of talk could get you into trouble."

PM: "Fine. As a good, loyal New Canadian citizen.. a desirable ethnic type.. why don't you inform against me to the RCMP?"

Three: "You know you're safe. A German can't inform against someone like you. It's the same with Jews. I can't tell some of them what I think of them. I've got to live with what my father did. If I, as a German, say anything against Jews, people will say I'm just an anti-Semite. How would you like to live like that?"

PM: "It must be just terrible!"

Two: "Don't you see he doesn't like us. I'm not going to stay...."

To Discuss Aid To Jewish State

The ever growing needs of immigrants from oppressed areas demand a radical solution from world Jewry. The 25th Regional Convention of the Zionist Organization of Canada will attempt to find its way towards this solution in its discussions at the United Israel Appeal Session.

Mr. Ben Newman, Regional U.I.A. Chairman, and Mr. John R. Devor, member of the National Executive of the Z.O.C., will be Co-Chairmen on this occasion.

The presentation of this subject will be given by Mr. Sol D. Granek, newly appointed National Director of the U.I.A.

Born September 11th, 1910, Sol Granek received his secular and Jewish Education in Toronto and Hamilton.

Mr. Granek was an active member and served as president for four years of the U.J.W.F. of St. Catharines. He is a past president of B'nai B'rith Lord Melchett Lodge, St. Catharines, and was vice-president of the Congregation and chairman of the Talmud Torah Board. He was a director of the St. Catharines Community Chest Board and in Canadian Jewish Congress served as a member of the Dominion Council and Vice-Chairman of the Committee on Community Organization. He has also been active on the National Council of the Joint Distribution Committee and on the Executive of Canadian Committee of Jewish Federation and Welfare Funds.

From 1952-57 Mr. Granek was President of the Z.O.C. Central Division. At the National Convention of the Z.O.C. held in 1956 in Ottawa, Mr. Granek was elected National Vice-President of the Z.O.C., and he was re-elected to that position for a second term in 1958.

In 1960 at the 35th National Z.O.C. Convention in Montreal, Mr. Granek was elected Chairman of the National Executive Board.

Mr. Granek has visited Israel four times, 1951, 1956, 1958 and 1960. In 1958 he represented Canada on the Actions Committee of the World Zionist Organization. His trip to Israel in 1956 was combined with a visit to North Africa, and this particularly has given him a special insight into the Jewish problems in various fields and his long association with the Z.O.C. has qualified him to speak on Zionist, as well as Israeli, problems.

Mr. Granek was a member of the Canadian delegation to the 25th World Zionist Congress held in Jerusalem in December 1960. At that time he was appointed a deputy member of the Actions Committee of the World Zionist Organization which is the governing body of the W.Z.O. between congresses.

Mr. Granek is married and has two daughters.

The report of the activities in this field will be given by the Executive Director of the region, Dr. George J. Liban.

YOUTH ASKS THE QUESTIONS . . . AND GIVES THE ANSWERS

The session on Young Judaea and Youth Activities will discuss the problems confronting the Zionist Youth Movement in Ontario and ask the questions disturbing the younger element of the Jewish community. The participants will be the leaders of Young Judaea who will present the views of youth in relation to Zionism and the adult movement. They will also discuss the problems that confront them in relation to student youth.

This promises to be a discussion, fresh in outlook, dynamic in character and soul-searching in depth. A discussion to which the adult Jewish community will be well advised to give their close attention.

Mr. Allen Lewis, Vice-President in charge of Youth and Young Judaea, will be the chairman of this session and will initiate the discussion.

THE JEWS IN SOUTH AFRICA • BY L. RABINOWITZ •

(Continued from page 4)

ding non-Jews do not hear his views.

MORAL QUESTION

At a farewell dinner given in his honour, prior to his departure to Rhodesia to take up an appointment as a Judge of the Supreme Court, Mr. I. A. Maisels, Q.C. the doughtiest fighter in South Africa for human rights on his chosen ground, that of the law, in rejecting the contention that Jewish citizens should keep out of the political arena, said:

"This attitude is morally indefensible and ethically wrong. I do not exclude the Jewish ministry from this duty. Ethics cannot be confined to the synagogue". I find myself hard put to think of a single other individual who plays a role of any importance in the community who would, under present circumstances, second such a viewpoint.

The otherwise fine Jewish Press of South Africa has tacitly (in more senses than one) joined this conspiracy of giving the impression of a general conformity on the part of the Jewish community to the policy of the Government. Although I have ascertained that no such directive was issued to them, for instance, by the South African Jewish Board of Deputies, with a rare unanimity they sedulously and completely refrain from publishing one single word by any prominent Jew which can be construed as criticism of the Government. It is only in the national Press, that extracts from the sermons of a rabbi find a place; when sent to the Jewish Press they are confined to the wastepaper basket. And, on the other hand, what prominence is given to a speech or an address by a rabbi which can be interpreted as being favourable to the Government. With what joy and adulation is it hailed, and how he is lionised.

This year the near-coincidence of the devastating vote of the United Nations against South Africa and the Jewish Day of Mourning prompted me to write an article on "Genocide and Apartheid". Although I went out of my way to make it clear that the racial policy of South Africa, which "denies rights to human beings on account of the accident of race, creed, or colour", was completely "unacceptable", I compared the world-wide condemnation of partial discrimination with the refusal to condemn a racial policy which caused the extermination of 6,000,000 Jews on the grounds that it would constitute interference in the internal affairs of a sovereign country.

DESPAIR OF A RABBI

With what eagerness and satisfaction was that article received. With what fulsome appreciation was I showered when it was published. I had almost vindicated myself in the eyes of the community and was regarded as the Defender of the Faith. And the interested "hansardiser", paging through the Jewish Press of the last two years, will find this one solitary orphan reference to the views of the Chief Rabbi on the fundamental question of Human Rights and the dignity of man.

A colleague of mine, who had been particularly outspoken in his sermons, had the doubtful distinction of having his house raided in one of those 3 a.m. swoops which are becoming a normal aspect of the abnormal situation in this country. The police removed every liberal pamphlet and every scrap of manuscript in his study, including the texts of sermons which he had delivered. With an incredible irresponsibility, one of the police officers who took part in the raid jocularly confided to one of the minister's congregants: "As far as you are concerned, you have nothing to worry about. In one of his sermons your rabbi said, 'It is difficult to fight the whole community', so the community obviously does not agree with him".

Sufficient has been said to provide apparently ample justification for this viewpoint. Very often the rabbi, faced with that silent, relentless, implacable, and well-nigh unanimous opposition to ethical comments on the political situation, is filled with the same despair that seized Elijah and caused him temporarily to abandon his Divine mission:

"I have been very jealous for the Lord, God of hosts.... and I, even I, only, am left". (Kings, xix 10). But at moments like that he hears the Divine assurance: "Go, return on thy way.... Yet I will leave seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him", and, comforted by that assurance and realising his sacred responsibilities in interpreting the word of God, he carries on.

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CROSBY'S COLUMN

(Continued from page 7)

"I don't think anyone has written about the Jew this way. Roth has written mostly about the second generation. Sholem Aleichem has written about the European Jew, Malamud about the New York Jew. The Jew I write about is not in any of these groups; yet he still feels — as they do — safety in numbers, a leftover from the ghetto".

He thought about it a moment and then added: "Jewish humor is self-criticism all the way. The most anti-Semitic jokes are told by Jews about other Jews. I think that's why America accept this humor — America is ready for self-criticism".

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THEATRE IN TORONTO

By BARBARA I. PEARL

THE THREE PENNY OPERA

BIG FISH, LITTLE FISH

This week, through Saturday, October 7th, the feature at the Royal Alexandra is Marc Blitzstein's English adaptation of THE THREE-PENNY OPERA, original text by Bert Brecht.

THE THREEPENNY OPERA, starring Gypsy Rose Lee and Scott Merrill, is supposedly a farce on the capitalist system.

But where is the farce and where are the capitalists? Written during the 1920's, Mr. Brecht —whose sole credit are his German poems— had in mind to ridicule the class which presumably exploited the down-trodden. At that time the idea may have been timely—albeit pro-Communist. But, in 1961, it just won't sell.

THE THREEPENNY OPERA takes place in London, in the 19th century. It depicts plunder and pillage among the beggar class. It shows corruption amidst the respectable. It condones anything dishonest the poor and afflicted may do to flaunt their vagrancies. It attempts to create sympathy for the prostitute.

Gypsy Rose Lee is ill-cast in the role of Jenny, number one bad girl. She is beautiful in mimicry. But once given to speech, the spell is broken. Miss Lee is too lady-like for the part. Her voice is soft and sweet. No matter how hard she tries, she just does not reach the stage of raucousness.

Scott Merrill, as Macheath (Mack the Knife), assumes the part quite naturally. He is lithe, nimble, witty and a darling to the ladies.

Didi Van Eyck, as Polly Peachum, Mack's wife, is convincing enough, though singing is not her forte.

The role which exudes most warmth is that of Mrs. Peachum, Polly's mother, as portrayed by Jane Connell. She arouses one's sympathy as she struggles with the bottle, mother love and corruption.

THE THREEPENNY OPERA will best be remembered by Kurt Weill's music. "Ballad of Mack the Knife" and "The Bide-a-Wee in Soho" will be hummed long after the play is forgotten.

With Murray Davis' production of Hugh Wheeler's BIG FISH, LITTLE FISH to usher in the opening of the Crest Theatre on September 18th, one can say that the Toronto season of theatre is well under way.

BIG FISH, LITTLE FISH is an attempt in answering the question of who, in this wide world, is important. It comes up with the age-old observation: every man unto himself.

Edith Maitland (Barbara Hamilton) is mistress of twenty-years standing to William Baker (Tom Harvey), ex-college professor, presently employed in an editorial capacity.

William's home is the gathering place for has-beens such as: Jimmie Luton (Cec Linder), frustrated art teacher; Basil Smythe (Larry Mann), one-time publisher.

Edith and Jimmy arrange a surprise-birthday party for William. Invited are Hilda Rose (Marigold Charlesworth), Basil, Ronnie Johnson (Jonathan White).

That comprises the entire Act I — a party of supposed wit dragged out in two scenes, with no obvious purpose.

William Baker, trying to be a good Samaritan is not too, convincing whereas Edith Maitland is quite a glum mistress. Hilda proves to be the only source of hilarity at the party, hoping for a man.

The only person with enough gumption to try to squirm out of oblivion is Ronnie Johnson. He becomes a man of note, visiting William only because of the convenience of the latter's home. However Ronnie does his good deed by trying to extricate William from his root. He offers him a position with Paul Stumpfig (Arno Gotthardt), European publisher.

Everybody is elated — until it is discovered that Willy has to move to Geneva.

Thus, who becomes important to whom? William as host to his derelict friends or the friends for William to lean on?

Dialogue is slow. What should be witty is merely silly. The thread of sex-talk throughout is boring. It is not, as hoped for, Bohemian.

Larry Mann, in his part of Basil Smythe, provides the only spark of fire. His change from insobriety to soberness is sheer art.

Somehow BIG FISH, LITTLE FISH does not ring true. No one can sink to an extreme level of nonentity, nor attain the colossal heights of dependability.

AT THE O'KEEFE CENTRE

- Following its three week run, the pre-Broadway production of "Kwamina" moves on to Boston for its final try-out before its Broadway viewing, October 23rd.
- For one week O'Keefe Centre is dark while rehearsals take place for the Thirteenth Annual Season of the Canadian Opera Company which opens Saturday evening September 30th, with a special performance of "Carmen" sponsored by the Women's Committee of the Opera Guild. The repertoire of the Canadian Opera will include "Carmen" along with a double bill of "Cavalleria Rusticana" and "I Pagliacci" and single performances of "Tosca" and the "Bartered Bride". Leading singers of the company are: Jean Sanders, Richard Casselly, Eddy Ruhl, Victor Braun, Micheline Tessier, Alan Crofoot, Jan Rubes, Mary Simmons, Lise Joanisse, Jon Crain, Benjamin Rayson, Ilona Kombrink, Richard Verreau, Sheila Piercey and John McCollum.
- On October 16th, Lena Horne opens her weeks engagement at O'Keefe Centre in her "Nine O'Clock Revue". This production is another essay into the nine o'clock curtain, rather than the 8.30, which worked so successfully for Flanders and Swann. Miss Horne will give six evening performances starting at nine sharp and instead of a Wednesday matinee she will do a twilight matinee on Friday at 6 p.m.

BROADWAY

By D. COHN

Frederic March won't think of becoming a director: "No directing for me, thanks. A director has to worry about everybody, but I only have to worry about myself".

John Schlessinger, a South African diamond king, put up all the loot for "Kwamina", the musical with a racial equality theme which finishes the week at the O'KEEFE CENTRE.

JFK smokes five thin cigars a day — from Florida, not Cuba.

Billy Rose's 40-room town house has an elevator papered with five Dali originals, wall to wall.

A Paris reporter asked Paulette Goddard to write her memoirs. "Why? I'm still living them".

A friend discovered a sure diet for losing weight. He just eats his wife's cooking.

Yaffa Yarkoni, Israeli singer, has been investing her earnings in desert real estate outside Tel Aviv. The only thing she has to show for her money so far, Yaffa says, is a kosher depressed area.

Norman Mailer insists: "Why do they tell those terrible lies about me? The truth is much worse".

Will Rogers Jr. is recovering from surgery.

Danny Thomas says this will be his last season as a TV star. He wants to produce.

A scene from HILL 24 Doesn't Answer now showing at the Christie Theatre.

ISRAELI UNDERGROUND FILM "BETTER THAN EXODUS", NOW SHOWN IN TORONTO THEATRE

"Hill 24 Doesn't Answer" now showing at the Christie theatre in Toronto, is a fast-moving, absorbing film depicting the exciting fight of the Irgun (Israel underground) during the troubled times in Israel.

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VISITORS TO ONTARIO SEEK COUSINS; SARNIA RECEPTIONIST LOCATES THEM

Mr. and Mrs. Billings, Los Angeles, Judy Kowcinak and Mr. and Mrs. Bunce of Sarnia.

TV "private eyes" have nothing on charming Miss Judy Kowcinak, receptionist of the Ontario Government Tourist Information Centre on Point Edward near Sarnia, when it comes to tracing missing people.

Mr. and Mrs. Graydon Billings arrived from Los Angeles, California, on a vacation tour recently and stopped at the Information Centre that stands almost in the shadow of the great Blue Water Bridge that spans the St. Clair River. One thing the visitors wanted to do in Sarnia, they informed 19 year old Miss Kowcinak, was to try to locate some relatives — but the only clues Mr. Billings had were that his cousin worked for a pipeline company or similar "Chemical Valley" industry, the names, Philip and Mary.

Miss Kowcinak suggested the Billings come back about 2 p. m. the following day. She started sleuthing. When the Billings returned to the Information Centre, Philip and Mary Bunce were there to meet them. The U. S. couple and their Sarnia cousins spent several days together before the Billings resumed their tour to eastern Canada via Toronto.

Mr. Bunce is a mechanic, first class, at the Canadian Oil Company refinery. Mr. Billings and Mr. Bunce had last been together during World War II. Mr. Billings was in the R.C.A.F. for a time. British born Mr. Bunce migrated to Canada a few years ago. Mr. Billings, Canadian born, had moved to Log Angeles four years ago.

Bert Shingles, Supervisor of the Point Edward Tourist Information Centre, says he always knew his girls couldn't be stumped when it came to locating vaguely described or misremembered places in Ontario, but he never thought of them even looking for missing people let alone finding them.

The Billings and the Bunces were most appreciative. Said Mrs. Billings of the assistance rendered: "Just perfect. Perfect co-operation". Modestly, Miss Kowcinak replied: "Well, you're just the type of tourist it's a pleasure to help".

IMPASSE NOT CLOSED

JOHNSON CONCLUDES TALKS

JERUSALEM, (JCNS) — Dr. Joseph Johnson, delegate of the Palestine Conciliation Commission held talks with Mr. Ben-Gurion and Mrs. Golda Meir during his two-day visit to Israel. He brought no proposals or suggestions on how to settle the Arab refugee problem, but came on a fact-finding mission.

Dr. Johnson said he would draw up a report on his first talks in the Arab States and Israel in an attempt to discover any point on which there could be a possibility of an agreement. He intends to have a second round of talks, but this time with the Arab and Israel Foreign Ministers attending the United Nations General Assembly.

MISSION A FAILURE

JERUSALEM, (ZINS) — The mission of Dr. Joseph Johnson, president of the Carnegie Foundation, who was authorized by the U.N. Palestine Conciliation Commission to study the problem of the Arab refugees and the possibilities of its solution, has had its first failure in the country where at least some limited success was expected.

The Jordan Government has refused to discuss the refugee problem with Dr. Johnson and argued that the refugee question can be treated only "as part of the general question of Palestine". In the camps for Arab refugees he was unable to discuss the problem and was the constant object of demonstrations.

EL AL MAKES A PROFIT

JERUSALEM, (JCNS) — El Al has reported a profit of more than IL1,500,000 for the year ending March 31. The company is operating four Britannias, two Constellations and two Boeing 707's.

The Constellations will be removed from service by mid-October, and negotiations are in progress for the sale of the Britannias which are to be replaced by Boeings.

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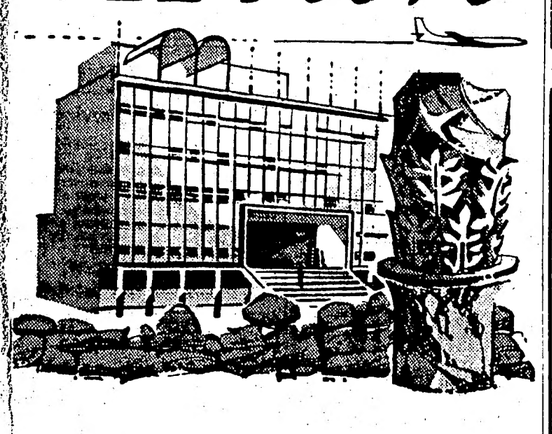
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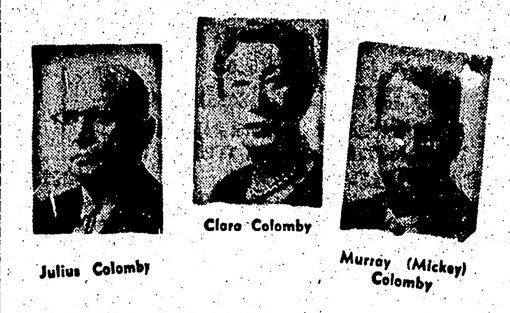
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J N F HOLDS ELECTIONS

"The Jewish National Fund, by formal act of Israel's Knesset, has been given equal sovereignty with the State of Israel in the Department of Lands", Edward E. Gelber stated in his key-note address for the Annual Meeting of the Toronto Jewish National Fund Organization. Mr. Gelber, former President of the Zionist Organization of Canada, now residing in Jerusalem, spoke at the meeting, just prior to his return to Israel.

In lauding the work of the J. N. F. now celebrating its Diamond Jubilee, Mr. Gelber termed it, "a prime force — a movement of action in the minds and hearts of the Jewish people, and one

ED GELBER

of the most vital causes the Jewish scene has to offer".

Mr. Gelber called upon the representatives of all organizations to try to penetrate circles still closed to them, and to bring the message of the JNF's noble and fundamental work to an even broader segment of the community.

In his annual report as retiring President of the Toronto J. N. F., Mr. Louis L. Lockshin announced the new goal for the J.N.F.'s afforestation program. "During the past 60 years, 50 milion trees have been planted in Israel of which 45 million were planted in the last 10 years. Our target for the next 20-year period is 250 million trees".

Election of officers who will serve as the executive body of the Toronto Jewish National Fund Organization for the coming term resulted in the following slate of leading Torontonians who accepted posts at the Annual Meeting of the J.N.F. held on September 18th.

Past President, Samuel Feldt; Ontario President Louis L. Lockshin; Toronto President, Leon Pape; Board Chairman, Manny Rotman, Honourary Secretary, Nat Hurwich; Honourary Treasurer, Stephen E. Berger; Foundation Chairman, Morry Wingold.

Executive Committee: David Arboamowitz, Ben Biback, Mrs. B. Hillman, Mr. Samuel Himel, Louis Mayzel, Nicholas M. Munk, Meyer Pollock, Saul Sigler, Sidney Silver, Moe S. Smith, Julius Wiener.

Honourary Advisory Committee; Stephen E. Berger, Senator David A. Croll, Meyer W. Gasner, Edward E. Gelber, D. Lou Harris, Dr. Samuel B. Hurwich, Samuel Kronick, J. Irving Oelbaum, Morry Wingold.

Women's Division: Mrs. Mannie Brown, Mrs. E. C. Direnfeld, Miss Dora Margulies.

Board members: S. A. Abella, Jacob Adler, Harry Arbus, Maurice Berg, Harvey Blackstein, Charles Coblens, William Crocker, Mrs. K. Devor, Joseph Fleishmann, Frank Gold, Wilferd Gordon, Q.C., Alfred Green, William Grossberg, Julius Hayman, Mrs. S. B. Hurwich, Jack Jacobs, J. P. Katz, Leon Katz, Mark A. Levy, Allan Lewis, Dr. G. J. Liban, Rabbi David Monson, Israel Naiman, Saul Parnes, M. Raisman, Ralph Rotman, David Siegel, Nat Silver, Frank Silverberg, Louis Smith, Dan Sloven, Joe Starkman, David Taube, Samuel Urback, Ben Wax, C. Weinberg, Harry Weinstein, Louis Wingold, Joseph Zeifman, Sam Zale, M. Zeifman, Harry Zifkin.

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